THE DIVINE LIFE

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SEPTEMBER
1959
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NAVARATRI FESTIVAL

The Navaratri festival will be celebrated at Sivanandanagar from 3rd to 10th October, when worship will be offered to the Divine Mother in her three aspects: Durga, Lakshmi and Saraswati. There will be daily Puja according to Sastric injunctions, together with Havana, Parayana of *Durga Saptasati*, Kirtan of Shakti Namavalis, Japa of Shakti Mantras, and discourses appropriate to the occasion. Devotees of the Divine Mother are welcome to participate in the Navaratri Puja, with prior information to the Secretary, Divine Life Society. Those who are unable to offer Puja personally may write to the Manager, Viswanath Mandir, Sivanandanagar, with names and particulars of worship to be conducted on their behalf. Voluntary contributions for the Navaratri Puja will be received with thanks. (Please also see the third cover)

Secretary, Divine Life Society, P.O. Sivanandanagar, Rishikesh, U.P.

ॐ

1st Sept. 1959

Sri Hanna Herrmann
Swami OMKarananda
Writes thus:

The best preacher is the heart; the best teacher is Time; the best book is the world; the best friend is God.

Service is the gateway to God. Actions do not bind. It is only the erroneous ideas "I am doing" that binds. Discrimination and dispassion are the two wings wherewith to fly to the abode of bliss.

May Lord bless you. Sivananda

RELIGIOUS CALENDAR

(Sivanandanagar: 21 Sept. to 20 Oct.)

SEPTEMBER

28 Ekadasi
30 Pradosha Puja

OCTOBER

2 Mahalaya Amavasya; All-Souls Day (local)
3 Navaratri Puja commences
8 Saraswati Avahana
10 Navaratri Puja concludes
11 Vijaya Dashami
12 Ekadasi
14 Pradosh Puja
15 Rasa Lila
16 Purnima

LATEST PUBLICATION

Universal Moral Lessons by Sri Swami Sivananda is an ideal, ready-reference book for all. The basic principles of ethics and their application to practical life are given in the first part of the book. The remaining part deals on 'Karmas and Diseases,' and 'Yoga Kundalini Upanishad.' (Rs. 2, pp. 186, Sivananda Publication League.)

Annual Subscription to "The Divine Life" : Rs. 3.75
"Birthday Souvenir Issue" : Rs. 2 (if bought separately)

THE DIVINE LIFE

Birthday Souvenir Issue—Sept., '59—
Published in Commemoration of Sri Swami Sivananda's 73rd Birthday

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Swami Sivananda's 73rd
Birthday Souvenir Issue

September
1959

Supplication of the Disciple to the Guru

(Sri Swami Jnanananda)

इष्टानिष्टमनोविकाररहितः सौजन्यवारान्निधिः
कष्टाविष्टजनावनैकनिरतः संसाररोगापहः
दृष्टादृष्टफलप्रदाननिपुणो भूयिष्ठभूमोदयः
शिष्टाभिष्टुतवैभवः शिवमुनिर्मां पातु पूताशयः ॥

May the Rishi Sivananda, whose mind is unaffected by likes and dislikes, who is engrossed in destroying the tedium of the cycle of birth and death, having the power to grant the fruits of actions, visible and invisible, and possessed of abundant prosperity and nobility and revered by all mankind, protect me.

उत्कृष्टाशयपूर्णलेखनगणैर्निःशेषलोकान् सदा
सत्कृत्योत्करतत्परानविरतं कर्तुं कृतातिश्रमः
सत्कृष्टिप्रवराभिनन्दितमतिर्दिव्यर्षिवर्यः सतां
सत्कृत्यात्तकुतूहलः शिवमुनिः क्षेमंकरः पातु माम् ॥

May the Divine Yogi Sivananda, who by his writings, replete with sublime ideas, has been using all his energy educating mankind to "be good and do good," whose intellectual prowess is hailed by greatest scholars and philosophers of the world, and who is very hospitable towards one and all, protect me.

ऋशालिनं शिवकरं शरणागताना-
मीशानभक्तमनवद्यगुणाभिरामम्
आशानुकूलफलदायकमाश्रितानां
क्लेशापहं शिवमुनीश्वरमाश्रयेऽहम् ॥

In the great Rishi Sivananda, who is gifted with wonderful intellect and devoted to God, bestowing prosperity on humanity, the giver of coveted objects to his disciples with firm faith and the remover of afflictions of all mortals, I take refuge.

लृसेवनैकनिरतं विरताशमार्यै-
स्संसेवितं शमधनं महनीयशीलम्
आसेदिवांसमतिमान्यपदं कृपांबु-
संसेचकं शिवमुनीश्वरमाश्रयेऽहम् ॥

That great Sage Sivananda, who is established in God and devoid of all worldly desires, who by his wonderful efforts has reached the summit of spirituality and whose whole being is pervaded by compassion, is my refuge.

Seventy-Third Birthday Message

Wanted: Love, Compassion and Co-Operation

(Sri Swami Sivananda)

Modern science has showered incalculable blessings upon mankind in the form of comforts and conveniences. Space has shrunk. Man is able to race with Time. Nature's forces have been made to subserve man's needs. All that man needs has been placed at his finger-tips, so that he has to exert the least to enjoy the most.

Plenty and prosperity are within the grasp of science. Faculties are springing up in their hundreds every day. Improved scientific agricultural methods have raised the production of foodstuffs.

Yet, go round the world and ask any man: "Brother, are you peaceful? Are you happy?" For, are not these—happiness and peace—the goal of every man's activities? He replies: "I have no happiness. The softest bed and an air-conditioned room do not give me peaceful sleep. The objects of enjoyment are there around me; but the fear, anxiety and worry that eats my vitals prevent me from deriving any happiness even from them." This is not a poor man's tale. It is a wealthy man's woe; it is the leader's lament.

This itself proves that happiness is not in sense-enjoyments. Man is able to enjoy the objects only if he is already happy and peaceful at heart. That happiness and peace are to be sought elsewhere. They are hidden deeper in the heart. They can be had if man opens the chambers of his heart with the key of divine life.

Divine life is not a new religion nor a new creed Yet, in the present-day world it is a novelty, a rare commodity. It has been crowded out of man's consciousness by the multitude of sensual objects. Man today is completely ignorant of the existence of this treasure within himself.

That treasure is love. Divine life is divine love. Cosmic love is divine life. Supreme compassion towards all beings i divine life. A desire to love all and serv all is divine life. All these divine qualitie are based on the understanding that al life is divine; that behind all life, as th substratum of all life, there is one Divin Being. To express this realization in dail life is divine life.

This is the missing link in huma affairs today. This is the missing link a home, in the office, or factory, in Parlia ments and conferences, in the United Na tions and other world organizations. Whe this supreme truth of the substratum o all life is realized, fear, anxiety and worr will vanish from man's heart. He will lov all. He will have compassion for all. I goodwill and understanding, he will be un ted with the entire mankind. There will b spontaneous and willing unity and co-ope ration. There will be eagerness to shar what one has, with others. No one will dis trust another; no one will be afraid of an other; no one will hate another. There wi be an end of all disharmony, restlessnes and war-mongering. Peace and happines will reign in man's heart and all over th world. Then and then alone have the scien tific inventions and material advance ment any meaning.

O man ! Enthrone God in your heart Realize that God pervades the entir creation. Let this realization blossom a divine life in you. Serve all. Love all. Ba nish fear, worry and hatred from you heart. Fill it with love and compassion. Co operate with all and work for the wel being of all.

May God bless you all with health, lon life, peace, prosperity and Kaivalya Mok sha !

Messages and Greetings

INTERPRETER OF INDIAN PHILOSOPHY AND CULTURE

(Sri N.V. Gadgil, Governor of Punjab)

Swami Sivananda belongs to a high order of spiritually great men who have attained peace of mind and have felt the necessity of a message for mankind. These long years which Swamiji has spent in the Himalayas have been marked by continuous propaganda by him for the benefit of the Indian people, in particular, and for the benefit of humanity at large. Very few people have done so much for interpretation of Yoga and Vedanta philosophy to the people of modern world.

Indian philosophy and Indian culture have now found a prominent place in the intellectual and cultural world outside India. Apart from western scholars, Raja Ram Mohan Roy, Vivekananda, Swami Ram Tirtha and others have done so much in interpreting all that is best and noblest in Indian philosophy and culture to the outside world, and in this task Swami Sivanandaji has made an invaluable contribution.

To us, Indians, familiar as we are with the inner meaning of our Vedanta philosophy, Swami Sivananda's work in this respect is like a refresher course. May Swamiji continue to give to us, Indians, great and small, the comfort, the inspiration and the satisfaction which comes to a man when he is in accord with his culture.

I respectfully offer my congratulations on Swamiji's 73rd birthday.

GREAT SAINT, PHILOSOPHER AND FRIEND OF ALL

(Sri V.V. Giri, Governor of Uttar Pradesh)

I need not reiterate the purposefulness of the spiritual mission of this great saint, philosopher and friend of every man, woman and child, not only in this country but also of the masses living in foreign lands. His affection for humanity is all-round and abiding. Under his inspiring guidance the Divine Life Society has been successfully propagating the ideals underlying Yoga and Vedanta, and thus advancing the ethical and spiritual culture of India, promoting universal love, unity of religion, ideal of brotherhood and spirit of service.

I hope and pray that the respected Swamiji should complete his birth-span of 125 years as Lord Krishna, so that he may continue to serve humanity still more.

PROPAGATOR OF THE MESSAGE OF ANCIENT INDIA

(Dr. Sampurnanand, Chief Minister of Uttar Pradesh)

Swami Sivanandaji's life-work is too well known to the people, not only in this country, but abroad, to need any reference. He has brought the message of ancient India, not only to the people of the West, but to a large number of Indians who would otherwise have remained ignorant of it. My visits to the Ashram, brief though they have been, have left very pleasant memories in my mind. I wish Swamiji a very long life.

REVIVER OF THE ANCIENT CULTURE OF INDIA

(Sri H.V. Pataskar, Governor of Madhya Pradesh)

Swami Sivanandaji is a well-known Yogi and Vedantin of our country, and he has made it a mission of his life to strive for the revival of the ancient culture of India with all its ethical and spiritual values, in a new form, suited to the present time. It has also been his endeavour to promote the ideal of brotherhood and universal love and the spirit of service. May this spiritual son of our motherland live long to give light and hope to the people !

PROMOTER OF WELFARE AND MORAL STATUS OF MANKIND

(Dr. Kailashnath Katju, Chief Minister of Madhya Pradesh)

Swami Sivananda is now a well-known figure throughout India, and he exercises vast beneficial influence over the masses of educated people, by his precept and example. He leads a very active life immersed in the propagation of the excellent doctrine of the *Bhagavad Gita* and other sacred scriptures. He is a Karma Yogi in every sense of the word, and by detaching himself from the day-to-day worldly affairs, he is engaged almost all the twenty-four hours in promoting welfare and raising the moral status of mankind.

SOURCE OF INSPIRATION

(Sri Mohanlal Sukhadia, Chief Minister of Rajasthan)

Swamiji is in the line of our ancient sages and Sanyasins who dedicated themselves for the spiritual and moral uplift of the people. Swamiji's life-story is in itself a source of inspiration. I am happy to be associated with the birthday celebrations and send my respects and greetings.

SPIRITUAL EMINENCE AND LUSTRE

(Sri Bisnuram Medhi, Governor of Madras)

India has, from time to time, given birth to many saints and seers whose teachings have inspired the hearts of millions of our countrymen in the matter of leading a truthful life. On the occasion of the Swamiji's birthday, may we invoke the blessings of the Almighty to give him long life, so that he may continue to illumine the world with his spiritual eminence and lustre.

PURPOSEFUL SPIRITUAL MISSION

(Sri H.K. Mahatab, Chief Minister of Orissa)

The life and teachings of Swamiji is well known, not only in India, but in various parts of the world. In these days of materialism, the purposefulness of Swamiji's spiritual mission and its utility in the life of man cannot be missed by anybody. May God Almighty spare him for many more years to come, for his noble task.

SERVICE OF HUMANITY AND MESSAGE OF BROTHERHOOD

(Sardar Swaran Singh, Union Minister of Steel, Mines and Fuel)

It is a matter of great satisfaction that Swami Sivananda is continuing to give his ever best in the service of humanity, and that his message of love and universal brotherhood is sought after by devotees in almost every country of the world, with great warmth and devotion.

I wish Swamiji many a happy return of the day.

YEOMAN SERVICE TO THE COUNTRY

(Sri S.K. Patil, Union Minister of Transport and Communication)

By his spiritual mission Swamiji has rendered a yeoman's service to the country. May God give him long life, full of health and vigour, in the service of the human race.

SOURCE OF SPIRITUAL STRENGTH AND INSPIRATION

(Sri Nityanand Kanungo, Union Minister of Commerce)

I have known several friends of mine who have found spiritual strength and inspiration from Swami Sivananda and his Institutions. Spiritual support is a rare gift particularly to those who are not fortunate enough to receive it, and Swamiji is rendering a great service to humanity by offering people to show the way to Divine Life. May God bless Swamiji with many more years to carry on his mission.

INFLUENTIAL RELIGIOUS AND SOCIAL LEADER

(Sri Manubhai Shah, Union Minister of Industry)

Swami Sivananda is a man of rare qualities. He is a great thinker, speaker and a journalist, and an influential religious and social leader. His sublime and deep thinking is reflected in his writings and teachings—which have a powerful appeal to the modern mind—with the synthesis of the practical and the ideal.

UNFAILING SOURCE OF BLISS AND ENLIGHTENMENT

(Sri K. Raghu Ramaiah, Deputy Defence Minister)

It is not difficult to be very erudite in philosophy. Often times we come across also people who can bewitch an audience by their eloquent expositions of spiritual subjects. But what is extremely rare and significant is to meet one whose very presence, without a word, uplifts you out of the morass of mundane existence and gives you a glimpse, as it were, of the Life Eternal. Like countless others all over the globe, I, too, found that sublime soul in Swami Sivananda, a constant and unfailing source of Bliss and Enlightenment. May God grant him many more years of such fruitful service to mankind.

BEST WISHES

I hope the "Birthday Souvenir" will serve to propagate the teachings of Swamiji and inspire its readers. I send my best wishes.

—Sri B. Ramakrishna Rao, Governor of Kerala.

The Governor of Rajasthan, sends his best wishes on the occasion of the birthday of Swami Sivananda.

* * * *

I am very happy to join with all of you in bringing homage to Swamiji on this great occasion. It is difficult to believe that the Swamiji is 73 years old. His kindness and happiness have brought so much comfort to thousands of people everywhere. Our gratitude goes to him. I am sure that he will continue ever young for many years to come.

I send my deep regards and my homage to him.

—Srimati Rukmani Devi, Kalakshetra, Adyar.

* * * *

Swamiji's selfless work for such a long period of life is fully deserving of such a commemoration (through the "Birthday Souvenir"). I wish your endeavours all success.

—Sri P.S. Deshmukh, Union Minister of Agriculture.

Guru and Disciple

(Sri Sivananda Pat Pearson, Johannesburg)

What I am going to say may sound very strange to those who have not yet been in contact with a Master such as my Master, Swami Sivananda. This is something which must be experienced to be understood. I shall try to describe in words the relationship between Guru and disciple. This relationship is something so beautiful, comforting and deep, something which can only be felt in our innermost being.

When we surrender completely to our Guru our lives become a ceaseless poem of delight. Everything we perceive with our eyes, everything we touch and feel with our hands, is filled with beauty and divinity, and then we begin to realize that God pervades everything, no matter how crooked, deformed and ugly the vessel may be. Everything seems to be filled with an inner radiance.

When once one has made contact with my Master, Swami Sivananda, there is no turning back, one must go forward,—such are his powers. With such infinite patience does he watch our floundering steps. No matter how dark the path may seem, always is his guiding hand there to help us along. He never allows us to take one step in the wrong direction. With such infini mercy and compassion does He guide safely along the razor-edge path which have to travel in our quest to find Go Freely can we open our hearts and disclo all our failings and weaknesses to him. never chastizes us or utters one harsh, u kind word, but is ever ready to give us helping hand. Something which our fini minds can never grasp is this infini understanding,—the understanding bestows on his devotees. He fills us wi such divine love that our cup runneth ove our hearts overflows, and eagerly do we e deavour to share it with others.

Through all the stresses and strains life, and no matter how occupied one m be in one's tasks, he will gently touch o souls to remind us of his presence whi fills us with rapturous divine ecstasy, much so, sometimes one seems to fade aw into obilvion, completely unaware of on surroundings.

May the Almighty in His aboundi mercy sustain and spare our beloved Ma ter, Swami Sivananda, for many more yea to come.

One of the Greatest Living Saints

(Rani Lalita Devi, Hyderabad)

Swami Sivananda is one of the greatest living saints of India. His magnanimity and spiritual power have been felt by millions of people throughout the world. The secret of his attraction is nothing but his generosity. He is like the mighty ocean which constantly allows its waters to be evaporated and gets itself filled by the rains and rivers. Swami Sivananda freely shares his spirituality with his admirers and never feels any vacancy of divinity, because of his identity with the Universal Power. It is truly said that a saint neither loses nor gains anything. He is beyond good and evil, love and hatred, pleasure and pain. He sees God everywhere and he is one with God.

ATTRIBUTES AND WORKS

Many times I felt as to what is the cause of attraction in the great saints. After much struggle, now I feel that we love, respect and adore them because of their love towards us. A devotee says that "O God, I remember you because you first remembered me." Some of the great attributes of Swamiji are fearlessness, contentment, cheerfulness, unruffled mind, lustre in the eyes, power in the voice and, above all, he is one with the Eternal.

Swami Sivananda is not content to rest after his realization of God. His tremendous experiences flow in the form of books. The source of his expression is his identity with the omniscience of the Lord. The more he writes the more he has to write. He himself says that every new printed book to him is like that of a new-born baby to its mother. His thoughts flow like the gigantic river Ganges. It is said that if we take once a bath in the Ganges, it washes all our previous sins. Similarly, one thought of Swamiji can entirely change our lives, provided we faithfully follow and stick to his teachings.

SAINTLY INFLUENCE

He influences through his books, touch and thought-currents. Avatars like Sri Rama and Sri Krishna crushed the evil-minded and the wicked, but saints try to transform all alike. Their lives are glowing examples to the world. The vibrations that flow from them have magical powers. All of us may not be in a position to realize it but I am sure we feel them all right. Here I make myself bold to say that any person near a saint forgets his mental uneasiness, the fever of his soul disappears at that moment, and he feels a kind of bliss.

To realize one's latent divinity one has to do Sadhana. Swamiji himself did tremendous Sadhana. His *Autobiography* gives us beautiful examples of his intense work and his detachment. In the *Autobiography* we read the most thought-provoking passages of his birth, education, work, and his experiences. Saint Appaya Dikshitar was his ancestor. Perhaps the same Dikshitar has been born as Swami Sivananda. As a boy he made garlands for the worship of his parents. As a school boy, he studied hard and passed his examinations with credit.

STUDIOUS AND SERVICEABLE

Let me say in his own words: "I was first in all the subjects. I never used to go home in holidays. I would spend the entire period in the hospital. I possessed greater knowledge than many doctors." "In the first year of my study in the Medical School. I could answer papers which the final-year students could not." "Dr. Jnanam said

that I am an ornament to the institution. The medical journal *Ambrosia* (which I started) was successfully run for four years till I sailed for Malaya."

Very soon in Malaya, Swamiji earned name, fame and gratitude of his patients. His employers admired him, his co-workers loved him because he also worked for them, and his patients worshipped him. He worked like a giant and loved the people like an angel. His strong body, kind heart and his magnanimous intellect are really a rare combination.

THE MENDICANT

He left Malaya at the height of his fame and wealth, and became a mendicant (in 1924 at the age of 36). A great and prosperous doctor was now a wandering Sannyasi, doing rigorous Sadhana. He begged his food and wandered in the forests. Sometimes, he dipped his dried bread in the cool Ganges waters and filled his empty stomach. He stood in the ice-cold Ganges waters and did his Sadhana. In our material worldly terms, he suffered and suffered. He had no shelter, no proper clothes, and no health-giving food. Swamiji says: "At last, His grace descended on me. I gazed and gazed at Him, the cause of this world, the bestower of salvation."...."Pain is unreal, bliss is real, Immortal Self I am."...."Words fail to describe this state. Feel it yourself in Samadhi."

THE SAGE AND HIS MISSION

Is Swamiji content with his Sadhana and realization? No, he is trying his best to turn everyone's face towards God by several means. He feels the pulse of every one that comes in contact with him, and prescribes a particular Sadhana for the individual. He knows every kind of Sadhana on earth, and he has mastery over every Sadhana. He writes: "I have nothing more to learn. The Vedas have nothing to teach me. The Smritis have nothing to instruct me. He made me like Himself." Though Swamiji ran away from fame, fame followed him. If fame is compared to a maid she remains unmarried. She rejects those who run after her but runs after those who reject her. Swamiji says that he is dead against "Gurudom."

As his admirers increased, he had to start the Divine Life Society. He gradually permitted some aspirants to live near him and gave them initiation also. He also started some activities like Kirtan, meditation, Namasmaran, Yogic exercises, publications, hospitals, discourses, and he has built a Viswanath Mandir on the top of a small hill. The Mandir commands a beautiful sight of the river and the surrounding mountains. The very scene captivates one's soul. Thus, his mission grew into a mighty organization. Now there are nearly a hundred rooms for the aspirants, including many other departmental buildings. The kitchen work starts at 3 a.m. and ends at 10 p.m. There is no end to feeling. Swamiji rules his institution with the weapon of forgiveness. His tolerance has no bounds and his generosity has no parallel.

SPUR OF PROGRESS

Disappointment, or adversity, or failure, is the mother of progress. This state of unhappiness, characterized by harassing circumstances, trials and afflictions is a powerful incentive to the flowering of the faculties of the wise. It makes the complacent industrious. It puts one to the necessity of trying one's skill. It instils prudence, fortitude, patience, courage and perseverance. It has the effect of eliciting talents, capacities or inner potentialities, which in easy and normal circumstances would remain latent.

—*Swami Sivanand*

Pattern of Christ

(Mrs. Hilary Perry-Keene, England)

Sivananda's heart is an ocean of kind-ess and love for others, completely pure ıd utterly selfless. His spirit is omnipre-nt, omniscient, and omnipotent; that is hy he is able to contact the hearts and inds of his devotees everywhere, and do onderful things to help them, as he has one for me. Christ, too, was supreme in ompassion and love, and was full of divine ower; that is why Sivananda is to many hristians the nearest thing to Christ they ave ever encountered.

Many, even with the orthodox Chris-an belief that there is only one divine hrist, have paused to consider whether, ı fact, Sivananda is not the reincarnation f Christ himself ! But then when they onsider the differences also, they remember ıat the Christ of Bethlehem was no more ıe king of wealth and pageantry that was xpected, than Sivananda is externally like ıe young, long-haired, bearded, simple car-enter youth that Jesus was, which many hristians are expecting today ! But as hrist was not recognized or accepted then y the multitudes, particularly by the fana-ical religious leaders, who were condition-d to see Christ in their own way only, so ıay there be zealous Christians today, who, n their preconceived notions of what Christ vill be like when he comes again, may fail o recognize and accept the true Christ vhen he does come, and is actually in our nidst ! And so, too, may we fail to recog-ıize and welcome the Christ in our own ıearts.

SPIRIT OF CHRIST'S MESSAGE

We are told that in the early centuries ıfter Christ, the Holy Fathers changed the ace of Christianity considerably to what hey believed was for the good of the ordi-nary people at that time. But have we now become so hide-bound in our beliefs that we have lost our power of discriminating the absolute original truth, now that those times have changed and passed? How many Christians condemn any other religion cursorily, without even studying the other religion at all ! Christ said he taught his disciples many things secretly besides those that are recorded in the Bible for the benefit of the general masses at that time. Might not those very "other things" of which we are not told in the Bible be the very things which are taught in other religions, and for which the time is now ripe for intelligent and sincere Christians also to have access?

In our present form, the Bible states that Christ said, "I am the way; no man cometh to the Father but by me," and, therefore, most Christians will not revere any other saints as much as the Christ. But, surely, this can also be interpreted in another way. For example, supposing the only way for an ignorant boy to attain success in practical life is through a sound education, and so the head of his college says, "I am the boy's only hope; unless the boy comes to me, he has no hope of success," this can also be interpreted as meaning, "I (who am the representative of the college, which is the symbol of learning) am the boy's only hope; unless a boy becomes educated (through college training), he has no chance of success." This does not exclude his getting the necessary education at any other equally good college !

REAPPEARANCE OF CHRIST

Similarly, if there are apparently many roads leading to the goal of truth, Christ can rightly say, no man reaches the truth

but by the pattern of truth which 'I' represent. If it be found on closer investigation, that other religions have also, fundamentally, the same spiritual pattern of truth as the one which Christ represents, then these also become the way to the Christian, since they also conform to, and are one with, the pattern of Christ, and, therefore, they are the same one way as Christ's, —the way of Christ !

And again, how are we to be sure that someone with the identical *spiritual* manifestations as Christ is *not* the Christ ! How easily our discriminative faculties are bl ted by prejudice and false information a preconditioned attitude of mind. It good that all Christians should be etern alert and vigilant for the "reappearance Christ !"

And so may it be that men of all r gions may come to recognize that one, sa "Pattern of Christ," wherever it may found, whatever his own particular r gion may be, for where the complete sp tual pattern of Christ is found, there, deed, is the very Christ himself !

My Beloved Writes

(Maharshi Shuddhananda Bharati)

Every time my Beloved writes,
My heart feels a thrill;
The thrill keeps on for days and nights,
When 'I' and 'mine' are nill.

Every time my Beloved thinks,
My thoughts are merged in His;
The soul in inner communion drinks
The nectar of His Kiss.

Every time my Beloved smiles,
My heart feels the Light;
The Light shines for miles and miles,
As I soar up my Spirit's height.

Every time my Beloved comes
And embraces my Love,
My ecstasy opens wide and brims
With a showering grace from abov

Every time my Beloved sings
From the sanctum of His shrine,
A hopeful tune of freedom rings
Aubades of Life Divine.

MESSAGE OF LOVE AND PEACE

(Allama Mirza Ahmed Ali, Lahore, Pakistan)

We are glad that we are all celebrating the 73rd birthday of Sri Swami Siv nandaji, and we have seen how he is working day and night to bring to humani the message of love and peace. The world cannot survive without these two all-i portant ingredients of life. No individual can live without them. It is his love humanity which makes Swamiji work for the general good of the world, together wi his co-workers and disciples who have relinquished their own worldly desires and b come Sannyasis and spiritual seekers. They are all engaged in the selfless servi of humanity. If Swamiji can create such a small peaceful world of his own with hi spiritual idealism, the whole world, having been blessed with his presence, as model of love and peace, ought to follow in his footsteps. If his message is practise then life on earth would, indeed, be blessed. Long live Swamiji and his Mission Love and Peace !

Siva's Faith

(Major-General A.N. Sharma, Rtd.)

I have no hesitation whatsoever in ying that I have never seen another hu- an being who has such a deep faith in nself, a faith which moves mountains, a th which attracts all types of people m all over the world.

The prophet of the age, Swami Siva- nda, acts like a colossal magnet attract- everyone to his celestial abode at shikesh. His Divine Life Society has ated wonderful things in a jungle, where ple can be found roughing it cheerfully. y? Just to peep into the mysteries of e Infinite which Swamiji inspires happi- and boldly and yet with total unconcern to what is going on around him. Why?

DIVINE CHARACTERISTICS

Great prophets like our "Siva" have e capacity, strength and the understand- g to adjust themselves in all situations, rcumstances and trying conditions, as ey see only the best in everything.

They recognize the Eternal in the anging world, the permanent in the pas- ng, and the sun behind the clouds.

Small-minded people like us, the weak embers of the nation, on the other hand, ss, fume, fret and worry themselves to ath and make others miserable, as they e the worst in the best, the changing in e changeless, and the passing in the Eter- l, and the clouds in the blazing sun.

Actually, nature is indestructible, and n only change in its forms. You cannot ange a man of iron determination as you nnot bend a sturdy palm tree. "Siva" ys that if a man is angry, overcome him th patience. If he is over-talkative, keep iet, calm and cool till he tires himself t. If one criticizes and condemns you, bear it. If a man is arrogant and says that he alone is right and that you are wrong, say 'Om.'

MESSAGE OF ENCOURAGEMENT

There are men, who are daily passing through acute struggle and tribulation. These are like birds beating their wings persistingly against the bars of the cage in which they are imprisoned, in order to get free. In some cases, the struggle and the agony seems to prolong to an indefinite period without any ray of hope enlightening their path which they tread with painful steps. Here the struggling soul is often seized with despair, and comes to doubt the living and compassionate nature of God. To such as these our "Siva"—the only one "Siva"—has a message of faith and encouragement, and has thus saved and transformed a large number of such people by his own subtle methods of silent blessings and help.

TRANSFORMER

Now, what was the obstacle which prevented a man from fulfilling his aspirations? To himself he thought that he had all the fitness for his spiritual transformation and his ego came in the way. There was something lacking in him which did not permit a free flow of grace. He wrongly believed that he had surrendered his whole being to God, whereas the surrender was not complete, and without which the light of the Divine could never illumine his life. "Siva"—the only one "Siva"—put him on the right path by just a spoken word which acted like a match to burn up all the thoughts of his lower nature.

Siva's every movement, every word, teach one the truth that the moment you become an instrument in the hands of

the Lord and work night and day, wholeheartedly, with maximum zeal and energy, you become happy and peaceful. He continues like this day after day, and proves the truth of this statement. The easiest way to make surrender complete and perfect and all round is to open the portals of your heart for the entry of God's love. A man whose life does not reflect love and compassion bears the mask of death. The life which reflects divine qualities like that of "Siva" is the source of peace and happiness to all. "Siva" is most gracious, and finds greater pleasure in giving than taking.

INEXPLICABLE DIVINE WILL

The workings of the Divine Will may, sometimes, appear strange, perplexing and mysterious. It is occasionally disappointing and distracting. Here we see a child born with a deadly disease. There we see a sole bread-winner of the family dies and leaves the family destitute. Again we hear about the death of a promising young man, the only son of his aged parents, leaving his newly-married young wife immersed in grief. There we see a decrepit old lady, helpless, suffering from a terrible, incurable disease, without anyone to nurse her or even to look after her, pining for death, which never comes, and her torture never abates. No explanation for these perplexing facts is satisfactory or consoling. If the theory of "action and reaction" is accepted, does it not leave God an impotent observer of a wooden law, very rigid and very unelastic? "Siva" consoles everyone and assures of the eternal Goodness of the Lord.

Faith and hope appears to be the only force that can act as a balm on the drooping spirit. Imitate the faith, the boundless faith, of "Siva." Faith provides the soil with a perennial spring of comfort, peace and enlightenment. Endowed with deep faith like "Siva's," one can face the bullets adversity, with unruffled fortitude.

SELF-SURRENDER

God who is not only omnipotent b omniscient must be credited with justi goodness, love and mercy. His dispens tion is faultless and the best.

What is "Siva's" faith like? It is co plete surrender to God's will without qu tion, and a maximum effort at all times do our duty selflessly Whatever happe should be attributed to God. Take Him ways as the great, good and compassiona Father at all times. Dedicate all your tions and their results to Him. When y succeed, do not take all the credit to yo self but feel that His Will has prevailed

"SIVA" SHOWS THE WAY

Since all events, changes and mo ments proceed from a heart ever filled w goodness, love and mercy, there is ne anything to grumble at, nothing to f fault with, nothing to grieve over, noth to be anxious about and nothing to be afr of, for all is His doing. Such is the fa of our "Siva," a unique personality, only one "Siva," born to lead us on right path. See him, talk to him, sit his feet. You will find a living embodim of true faith. This alone will make us g dually feel that God is our never-fail companion, guide and friend. We shall t slowly but surely wait for His prompti through our hearts whenever we are doubt. This faith will lead us on to freedom, peace and bliss and obviously the joy of living.

Under the influence of such a fa our vision will be enlarged and wider and everything around us will produc sense of well-being and harmony in spit various types of worldly activities going as usual.

ANGLE OF VISION

If we could constantly bring to our minds the bitter cup of misery that great men had to drink, a new attitude towards life will shape itself in our lives. How could we forget what happened to Krishna, Rama, Sita, Draupadi, Socrates and Jesus.

"Siva" has been proclaiming for over 30 years that faith in ultimate Goodness will remove all our doubts and troubles and give us boundless energy to act our part honestly and fearlessly in this great "Play" of the Lord.

The English proverb "First deserve and then desire" is only partly true. Siva's proverb is "Deserve only,"—need not desire —"have faith, and you will surely succeed."

SECRET OF SUCCESS

Another reason for constant failures is our inability to find out what we really want. Feeble 'wishers' could never have any hope of success. Whenever you desire anything, see that it has high aims and high ideals, and just see whether:

(a) You are serious about it,

(b) You are prepared to work hard and put your last ounce of energy to achieve it,

(c) You have a strong will to act upon your thoughts,

(d) You will do no harm to others, and

(e) Have you the faith in yourself and the Lord?

If so, you are bound to succeed.

Think with "Siva" about the fruit of being attuned to the cosmic melody:

> "You know that all lives are one now. Love holds its feast everywhere, and joy reigns supreme. Your life is an orchestra of ravishing music, sweetness, love and joy, blended into a beauteous whole,—the Being of your Beloved, yourself His image."

SPIRIT OF DIVINE LIFE

(Sri Paula Schudel, Schaffhausen, Switzerland)

Swami Sivananda's teachings have greatly influenced me. The Yoga exercises as given in his books do wonders to me. Europeans may doubt all this in the beginning. I started Mantra-writing only recently, a short time each day. While writing Mantras, my mind is filled with divine thoughts. I try to realize that I am an instrument in the hands of the Lord. It enables me to serve the Lord in all forms and to dedicate my actions to the Lord. My attempt is to carry these thoughts throughout the day. That helps me to drive away all worries. At first I thought it was not so necessary. But once I started it, I realized beneficial results.

Jesus says "Love your neighbour as yourself." This is very difficult and the reason for it is that we think that we are separated from others, that they are strangers to us. A sentence in Sivananda's book, *Sadhana*, sheds a wonderful light on this command: "A man of proper knowledge looks on all beings as his own Self and his Self as all beings. To him everything is his own Self." This knowledge made me quite happy. I felt as if I found out a jewel. Reading Sivananda's books is like digging more to find one jewel after another. May the Master have many years more to spread the knowledge of divine life!

Saviour of the Modern Age

(Sri Michael John Tacon, Victoria, B.C., Canada)

Scenes of great natural beauty are a source of great inspiration for many spiritual aspirants; indeed, the Rishis and seers of India have themselves chosen the beauty and solitude of the Himalayas for their abode.

This is because the Sattwic atmosphere of such places helps the Sadhak to discriminate better between the unreality of the visible, physical creation, beautiful and enchanting though it may seem, and the real, the invisible, transcendent, eternal and all-pervading Consciousness of the Creator. That is to say, the difference between the Light which is God, and the shadow which is the universe.

Similarly, if we are inspired by Swami Sivananda's wonderful institutions such as the Divine Life Society and the Yoga-Vedanta Academy, how much more so may we marvel at and be inspired by this truly, great saint himself, who is the creator, by the Lord's grace, of his expanding organization which is gradually spreading the gospel of divine life far and wide!

Here, in North America and in the West, in general, the need for spiritual awakening is chronic. Even to uphold a reasonable code of ethics is very difficult, because the majority of people tends to follow the saying: "When in Rome, do as the Romans do," and often the "Romans" are doing things which they should not be doing. Thus, only a few people take to the higher spiritual practices and a far too large number linger in a mediocre stage, using their religion to suit themselves.

However, a number of sages in t East, by the Lord's grace, have seen th the Western civilization, despite its ma rial achievements, is unwholesome witho the support of religion and philosophy, a have started a vigorous campaign agai the evil forces of Tamas and Rajas whi predominate among Western peoples toda

Among them is His Holiness Swa Sivananda, whose universal outlook tra cends all the prejudicial barriers which norant people create and encounter, a he can define the aim of our life on t earthly plane, simply and without any volved philosophical explanations or proof such is his saintliness. Because of this has a universal appeal, so that even ign rant people respect him and are transfor ed.

By the example of his life and worl he shows us how to realize God, which, he constantly proclaims, is the *summu bonum* of all existence. That by doing th we can serve mankind best, we have on to learn about his works to see this. feel that the best tribute we can give H Holiness on the glorious occasion of h birthday is immediately to start to tre the spiritual path in his footsteps.

His cosmic love for all creation h captured the hearts of many people ever where, mine among them.

May your heart, dear reader, be amo them also.

MARKS OF SPIRITUAL PROGRESS

Sadhana or the spiritual practice should make you contented, happy, dispas sionate, fearless, worriless, courageous, compassionate, discriminative, angerless, desire less, and egoless. Spiritual progress is known from a person's behaviour, movement inclination and disposition under adverse circumstances. There are persons who spen hours in reciting the Lord's name and singing His praise, but they remain spiritually as degenerate as a worldly man.

—Swami Sivanand

The First Impact

(Squadron-Leader V.S.N. Murty, I.A.F.)

"Do not return without seeing Swamiji," he told us and then added that it would be the greatest misfortune of our lives if we did so. How true it is and how happy we are that we took her advice that day.

It was through one of Swamiji's illustrious disciples (Mrs. Vani Ram), we came to know of Swamiji. It was Delhi summer and I planned a visit with my family, to Dehra Dun and Mussoorie, a short and welcome respite from oppressive heat. We called on Mrs. Ram and mentioned our intended visit to Mussoorie and our idea of seeing Rishikesh on our way back. Then she said the above-mentioned words.

While returning from Dehra Dun, we reached the outskirts of Rishikesh at about 1.30 in the morning, and headed towards the Ashram. As we progressed slowly along the road, seeing the streams of saffron robed Sannyasis and many multi-colour-dressed pilgrims, I was reminded of our friend's warning that it was pilgrimage season to Badrinath and the Ashram was likely to be full. I started to think about the Ashram and wondered what sort of a place it would be and how we would be treated. (I did not give any prior intimation of our arrival at the Ashram.)

ARRIVAL AT THE ASHRAM

We reached the Ashram, and what a happy reception we had! We were a part of the "family" in no time at all. Place was found for myself, my wife and two children. We were fed and generally looked after far beyond our expectations. Later, we discovered that the Ashram was filled with people to the last inch and we were pleasantly surprised at the way we were accommodated and looked after.

We waited patiently for the evening and the 'big moment' of Swamiji's Darshan. As the time drew closer, we started to descend the steps to reach Swamiji's Kutir. I remember distinctly and vividly my anxious feelings then of curiosity and *uncertainty,* which were heightened by the sharp contrast provided by the serene beauty of the sparkling Ganges, towered over by the mighty Himalayas, with a gentle, cool breeze softly blowing: a symphony of peace and harmony, which can be only seen in nature, reigned here.

I MEET SWAMIJI

Robed in saffron-tinged muslin, a grand personality, with the holy Ganges at his feet, and the towering Himalayas by his side, serene and in tune with them was Swami Sivanandaji Maharaj, lying in an easy chair. The first impact is indescribable, which filled me with peace and contentment.

The uncertainty in my mind vanished and faith was established in its place.

Nearly two years have elapsed since that summer day—a day that has become a mile-stone in our lives. My children consider themselves fortunate to have Swamiji's blessings at such an early age. In the last two years the link with "Ananda Kutir" has become stronger, has drawn us closer, and we found ourselves basking in the radiance of Swamiji's compassion and guidance, however undeserving we may be. He has given solace and strength to millions of people like us, and his service to humanity is immense.

On this auspicious occasion of Gurudev's birthday, I wish to join the rest of the many, in paying my homage to the great sage, and pray to the Almighty for Swamiji's health and his continued guidance to humanity.

Powerful Saintly Influence Over All

(Sri Pinchas Nasich, Rishon-le-Zion, Israel)

Another year on the human measuring rod of time has elapsed, and we celebrate again the birthday of our Beloved Satguru, Swami Sivananda, who by the grace of God is with us.

What can I say more about the Great Teacher what has already not been said or written many, many times, by people who can better express their innermost feelings than I can? Nevertheless I know that I also am impelled by an inner urge to say something. I am in contact with the Maha Guru already many years and our bonds of affection increase from day to day. Nobody can deny that he is a Great Man. Many are the people whom I have seen in great despair, hopeless and in deep melancholy. I have given them to read the writings of Swami Sivananda, and lo, as if by a miracle, to them hope returned, despair vanished out of their hearts, and the to live and be healthy and useful memb of society saturated them.

Our Guru's wisdom is immense. knowledge of human psychology, and the people of various nations and so strata is subtle. He knows how to influe men who are rooted in traditions and those who are most modern in outlook. knows how to influence the atomic ph cist, the colloidal chemist, the twenti century reformer as well as those who in an environment of stone age. influences equally those of the most dyna as well as of the petrified societies. secret is the language of love and comp sion and of attuning himself to the hea of the people. Innumerable are the peo in whose hearts he instilled peace happiness.

THE GUIDING STAR AT RISHIKESH

(Sri Lie Tjong Tiauw, Sourabaja, Indonesia)

On the occasion of the seventy-third birthday of our Beloved Master, H Holiness Sri Swami Sivananda Maharaj, the Guiding Star at Rishikesh, we se him our best wishes, and pray to the Lord that he may be spared to us many, ma more years to come and that he may help us with spiritual illumination and guidan

Within a short time I have come to love and respect him. His love, unde standing and generosity are shining traits of selfless service.

A new hope and understanding have been infused among the people throu his widely-read books. His teachings and kindly advice are unique in this world. O feels his glorious presence and his wonderful beneficial influence as one comes in contact with him, and many times I feel his guiding Light. The Swami is inde a mighty sage, who gives solace and refuge to all.

His unselfish work and teachings are conducive to world unity, mutu understanding, and general welfare. He teaches us to have forbearance and modify completely our worldly nature and turn our minds to the spiritual path. M his life of helpfulness and purity be engraved in the hearts of mankind and may t blessings of God Almighty be upon him.

Message

Need for a Practical Philosophical Outlook

(Sri Swami Sivananda)

The cart has jumped over the horse d is now before the horse. It is partly cause the horse had slackened its pace, d partly because the trappings with which e cart had been tied with, the horse had t loose.

Philosophy ought to lead the way. ilosophy is the horse; life is the cart. e modern materialistic trend has reduced e quest after truth, in general, into le- argy. The result has been disastrous. ke a rudderless ship, the ship of human vilization is heading fast towards the cks of self-aggrandizement, hatred, aim- ss living and, eventually, self-destruction.

The world-process is one of intense namism and ceaseless motion. Nothing ever static. That is the very nature of eation. This is the law that governs the iverse.

This applies to the world of thought, o. A thoughtful person ought ever to thoughtful. Else, his instincts and abits will overpower him. That is what as happened on a world-scale. In the ce between matter and spirit, it must be dmitted that in recent years the spirit has gged behind. Whilst scientists had gone ead with their inventions and discove- es, the philosophers have clung to their ge-old theories, shut themselves in a shell obscurity and hid the lamp in a bushel. he result: the springing of materialistic hilosophers who let pandemonium loose by enying the very validity of the spiritual uest ! It is not entirely their fault. In he very inventions and discoveries of the cientists, in the very arguments put for- ard by the materialistic philosophers, is idden the undeniable certainty of the spi- rit, the basis for the quest of truth.

It is the foremost duty of philosophers to bestir themselves and rediscover the ancient philosophic truths through the very instruments of the scientist, and present these truths in language that modern man will understand and appreciate. Then will horse once again be on the lead, and the cart saved from destruction. That is the need of the hour.

THEORY AND PRACTICE

This indeed is the most vital consideration before us. It has engaged the best intellects throughout the ages. It has produced many types of idealists,—those who propounded subjective idealism and objective idealism. Some have asserted that the spirit alone is true and the world is a false appearance. Others have held the contrary view. How shall we deal with spirit and matter? It would be idle, even in a fit of philosophic speculation, to deny the reality of matter altogether, and exalt the spirit as the sole reality. On the other hand, the materialist's over-emphasis of matter tends to defeat its own purpose: all efforts at maintaining peace end in wars, all endeavours to promote prosperity lead to ruin, and all activities aimed at the assurance of man's happiness result in his unhappiness.

Wise sages of the East have rescued philosophy from the horns of this dilemma by postulating a twofold reality. Reality is viewed from two angles. From the absolute point of view, God, Self or Spirit alone is real; the world is but a fleeting, changing, finite appearance. But, it is, at the same time, granted that there is another angle from which it can be and should be viewed. From the relative angle, from the

empirical view-point, the world exists and, we may add, the less the individual's spiritual enlightenment the denser and more menacing is the reality of the world.

These two are not two different things in themselves; they are two views of the same thing. Hence, a possibility must be explored of blending the two into a single cogent philosophy. That is discovered when we realize that the fleeting phenomena of the world-appearance are rooted in the absolute reality as their substratum. Here is a basis for the practical application of Reality to our daily life. Practical affairs should not be neglected. But the relative values of spirit and matter must be correctly assessed and applied. Life is to be lived in such a way that matter grows less and less dense, and spirit is made more and more real to man's consciousness.

The one immediate advantage of such a blend is that man is ennobled and spiritually enriched, and his baser instincts and emotions are annihilated or sublimated into exalted cosmic love and selflessness.

SCIENCE AND CULTURE

Once this basis has been well and firmly laid, the superstructure of national, social and domestic life can be erected in a manner that will strike the best balance between indivivdual good and the welfare of mankind in general. Selflessness is a virtue that blends individual good with the welfare of society. On this loom of selflessness, individual good and the good of society become the warp and woof, producing the fabric of a commonwealth in which all individuals are happy, prosperous and peaceful; the fabric of a civilization which is characterized by peace and progress all around. Let us vigorously work towards this peak of achievement.

What is wrong with science? What is defective in technology? The ments that help man cook his foo kill him if they are misused and Electricity has come to be the very of life." But, then, it should be us caution and with the sole aim of s ing man's selfless longing to serv fellow-men. Science is not the en culture; science and culture are siste can live together amicably and hel the house (the world) a paradise, is the bond of love uniting their hear unthinkable are the consequences.

Once the basic ideology is a and implemented, why should scienc not be elevated to the grand statu cultural institution? Technology a branch of national culture. Th promote the spiritual welfare of m rich his heart, broaden his outlook lighten his soul, as profoundly as an branch of culture can.

Not because there is anything cal in scientific advance itself does look upon it with an eye of suspici dread. But, it is because the ca uncultured, baser, animal passions the very vitals of man, in whose hand science serves as the best agency. If culture enters the heart if cultural institutions receive the place of honour in all plans and s of nation-building the world over, th ence itself will promote culture !

This applies to social practices The good man is for the most part vative. There is no revolution in but only gradual evolution. The so revolutionaries want to re-model soc suit their caprices overnight ! That, is the expression of unregenerate which has no knowledge of the eter lues of life. On the other hand. if suance of the ideology formulated

e revolutionaries will turn evolutiona-
, with love and understanding ruling
r hearts, then social practices can, by
by, fall in line with the scientific ad-
cement. Then there will be harmony,
ce.

ELIGION AND SPIRITUAL VALUES

Religion is at its very core the applica-
n of spiritual values to the day-to-day
of man. Spiritual values, though view-
from different angles by different seers,
e fundamentally been the same all over
world at all times. But the application
to be adapted to the temperament of
peoples concerned. Different environ-
ntal conditions, different levels of intel-
ual and cultural evolution, have neces-
ted different formulae for the applica-
n of spiritual values to the life of man.
at explains the reason why there have
n many religions throughout the world.

Even today, in spite of the phenomenal
vances made by science towards the con-
st of time and space, when the aero-
ne, radio and television have made the
rld shrink in size, when the printed book
d the newspaper distribute knowledge far
d wide, there do exist unmistakable diffe-
ces in the temperaments, intellectual
els, and stages of evolution between peo-
of one part of the world and another.
is state of affairs will continue for all
ne to come. Incidentally, this bespeaks
e truth that God is infinite and this
riety will continue to prevail in His
eation. It is a fatal error to aspire for
iformity in the religious sphere, though
must be realized that the spiritual values
e universal.

We should, therefore, do well to heed
e great words of the divine author of the
ta (Sri Krishna): "Do not unsettle the
liefs of anyone." Superstitions should
t be attacked directly; for, if you remove
them from the consciousness of one who
is not ready for it, you will be exposing
highly inflammable material without re-
moving the igniting agency. The evil pro-
pensities that the superstitions held in
check will be let loose without a corres-
ponding force of moral or spiritual under-
standing. Leave the superstitions alone;
leave the rituals alone; leave the religious
practices alone. Educate the people in
spiritual values. Create the moral stan-
dard. Let conscience be kept alert and
unencumbered by vicious thoughts and
feelings. When thus the inner man is en-
lightened, the superstitions and other super-
ficialities will drop away. There will be
no more need for them.

ETHICS AND SOCIAL PRACTICE

Ethics, in the true sense of the term,
belongs to the spiritual realm. We have
seen how spiritual truths are translated
into religious practices, and in this process
they undergo certain essential modifica-
tions in regard to non-essential superficia-
lities. Ethics is that discipline which sub-
serves the highest spiritual ideal. Ethics
endeavours to harmonize the heart, mind
and hands of man, with the soul. The acme
of ethical perfection is invariably found in
the teachings of the great prophets. In
Jesus' Sermon on the Mount, in the Bud-
dha's Eightfold Noble Path, in the Yama-
Niyama stressed by Patanjali in his *Yoga
Sutras*—we find the highest ethical values.
They are enunciated in the sacred books of
of all religions.

It would be of great interest in this
connection to reflect over the heart of uni-
versal ethics, revealed to us by a noble sage
of the East in an inspiring couplet. Trans-
lated into English, it reads: "I shall tell
you the very essence of all scriptural teach-
ing in regard to ethics—it is merit to do
good to others, and it is demerit to harm
others."

Social practice endeavours to apply this golden rule and the rules of conduct to the life of man. The capacities and limitations of individuals who constitute society, psychological and social factors that governed the formulation of religious doctrines, have conditioned the application of fundamental ethics to social life, too. Hence we find the ethical code varying widely from country to country, from time to time. Often what is regarded as good in one place at a certain time had come to be regarded as evil at another place or at another period. Social practice is variable. But the fundamental ethics does not vary at all. It is highly essential that what one thinks, what one says and what one does, should conform to the very best ethical doctrine. One's guide in this matter is the supreme ethical code that the great prophets have left behind, which every man of thought, ought to keep ever fresh in his own inner consciousness.

POLITICAL PHILOSOPHY

In the light of the foregoing, it is easy to enunciate political, legal and economic philosophies that would ultimately lead to the sublimation of human life into divine life.

It is narrow nationalism, through which in another shape the selfishness and self-aggrandizement of a group of individuals appears, that has made modern political philosophy defeat its own purpose. If patriotism is equated to the promotion of the interests of one's own country at the expense of those of another country, it sanctions its own doom at the hands of a rival nation. This results only in extended animalistic behaviour; and hence it is more disastrous.

The spiritual value referred to above will make the political leaders realize that the peace and prosperity of one's own country depend entirely on the peace a prosperity of the neighbouring country the whole world at large. The law of inte dependence governs the entire univers There is interdependence not only betwe man and man, but also between man a animal, man and plants, man and God. Th law is irrefutable and eternal. Love bege love and hatred can only beget hatred. L this be the guiding philosophy of all poli cians. There will then be no need for a special summit conferences; there will peace throughout the world.

Will there be no disputes in such a s ciety? Will there be no disputes betwe two political units? Yes, there will be. An that consideration leads us to legal phil sophy.

LEGAL AND ECONOMIC OUTLOOK

In a society and world built on t principles laid down above, the disput will not arise on account of selfishness, gre or lust for power, position and pelf. Di putes will arise in regard to the interpret tion of the ethical code, in regard to t principles that govern or ought to gove society. Such disputes are a sign of soci health. They will point out the lacuna th may exist in the moral code that prevails the nation; and they will also point to t direction in which changes in the code a called for and justified.

Economics in the present-day socie has been made the hand-maid of politic The new era economics will be independe of any political considerations and will co cern itself solely with the prosperity of t entire mankind. Equitable distribution wealth, and equal opportunities for wor will be the governing principles. Privat property and private enterprise will pr mote prosperity by providing the prope incentive. They will continue in the ne society. But accumulation of wealth, a

xploitation of one section of society by nother, will be negativated.

UNITY

There is one common Consciousness hat pervades all creatures. That is the ruth. That is the supreme Reality that nderlies all these variety of names and orms. That is the canvas on which this ver-changing universe is painted, altered, mproved upon and wiped out.

Unity is the truth. Variety is appeaance. Each unit of this variety is not nerely a part of the vast unity, but is dentical with the unity. The ego-shell mysteriously created to enclose each individual as eventually to be broken in order that his cosmic unity be realized.

The realization of this unity is the goal f all human endeavour. For, in it lies erpetual peace and eternal bliss. In it es immortal existence. In identification vith the ever-changing names and forms, o one can have enduring peace or happiess.

The realization of this unity is not an vent that can be postponed to suit anyne's convenience. It is the most vital need f every hour. In fact, the Cosmic Life vatches over every act of every human beng and oversees to what extent the individual has been able to progress towards the ealization of the cosmic unity. To the exent to which he has neglected this urgent ask, he has failed to live. The vigilant eeker, on the contrary, makes every moent of his life, as a human being, a link n the chain of ceaseless effort that draws im nearer and nearer to the goal of cosmic onsciousness.

PURPOSE OF LIFE

Wars cannot end wars. Untruths cannot promote truth. The quest of supreme peace takes the seeker from peace to greater peace, deeper peace. The hammering of the ego-shell with the wisdom-shafts gives from moment to moment a widening vision of the cosmic unity, an expansion of the heart which includes more and more of the beings in creation in the warm embrace of love. When the shell is broken, all separatist tendencies vanish; and the individual is no more one set against others.

The wise man ought to make conscious effort to achieve this realization. That is the purpose of life. This is the supreme principle that governs all the activities of man upon earth.

This glorious truth ought to be broadcast throughout the world. Children at schools, adults in colleges, and members belonging to various churches and other institutions ought constantly to be reminded of this truth.

Then will men understand each other. Then will nations realize that boundaries are meant for the sake of regional convenience and not for generating hatred for others. Then will all sections of society all over the world regard serving "the other man"—who is none other than one's own self—the sole end and aim of life on earth; for through such service is cosmic consciousness realized. Thus is world peace assured, through individual peace.

(A message to the third East-West Philosophers' Conference held recently at Honolulu, Hawaii)

Love, Generosity, Interest and Kindness

(Sri Meta Thur Olson, Minneapolis, U.S.A.)

It is, indeed, with a great feeling of gratitude and appreciation that I send my very best wishes and felicitations to our beloved Swami Sivananda Saraswati on the anniversary celebration of his birthday. What a privilege it is to write to him and about him at any time !

My good husband and I were very fortunate in April of 1958 to attend the fine Hatha Yoga lectures and classes conducted by a most devoted disciple of Swami Sivananda, Swami Vishnudevananda, here in Minneapolis, and he truly endeared himself to our hearts. We treasure his friendship immensely because it was through him that we were introduced to his beloved Master. In the course of his stay in our wonderful North Star State of Minnesota, he spoke so fondly of his Master on so many, many different occasions and told us precious little incidents which we could only have learned from someone who knew Swami Sivananda very well.

Swami Vishnudevananda encouraged me to write to his beloved Master (and later checked on me to see that I did). I was never so overjoyed in my life to know that from that initial letter a very powerful contact was made ! Even though I live on the other side of the globe, approximately 12,000 miles away, Swami Sivananda and I both *know* that there is neither time nor space separating us ! I have been tremendously impressed by his great love and generosity and sincere personal interest and kindness.

Without ever having asked him for anything, there is a constant flow of wonderful books,—priceless wisdom in books to read and re-read like, for instance, *Sadhana*. Then there are pictures and always a very prompt reply to even the slightest commen I might make in a letter. Living daily i the busy and complex life, which is typica in America, a friend such as beloved Swam Sivananda is almost beyond comprehensio He gives freely of himself, seeking absc lutely nothing in return, be it material o spiritual benefits. He shines with lovin grace on all—even like the sun !

It is truly a unique experience to fe his great power relayed to another who he has not met in person, proving agai without a doubt that there is no distanc in the realm of God. His love reigns su preme in the lives of all those who dedicat themselves to God's service in selfless lo and surrender to the Divine Will.

It seems to me, as I sit today a contemplate on the life of this great frie and saint, that probably the greatest birt day gift that we, as devotees and follower not only in America but all over the worl could give him on his seventy-third birt day would be to emulate his precious li in our own daily living. What else wou please him more than to know that v actually lived the principles he teaches a practises? Surely to love and serve *all* li is the greatest tribute that we, as indiv duals, could give unto him !

"Let us behold Thee in all these nam and form
Let us serve Thee in all these nam and form
Let us ever remember Thee,
Let us ever sing Thy glories,
Let Thy Name be ever on our lips,
Let us abide in Thee for ever and eve

Gurudev's New Synthesis in Sadhana

(Sri K.S. Ramaswami Sastri)

My aim in this brief article is not to um up Gurudev's vision and voice *in re* piritual Sadhana, as I have done that task *n extenso* in my volume entitled *Siva-anda's Vision of Perfection.* My humble im is to emphasize two new aspects of the ynthesis of spiritual Sadhana, the seeds f which are found in the *Bhagavad Gita* –the essence of the *Upanishads* and the ummit-scripture' of the universe—which ere departed from and diluted by other eachers and thinkers, and which have been mphatically taught and stressed by His oliness Swami Sivananda.

After the Gita-age some teachers stres-ed Jnana, others stressed Bhakti, others uper-stressed the aspect of Bhakti known s Prapatti, and recently Karma Yoga was tressed. Somehow Raja Yoga, though tressed by Sri Krishna, has been praised ithout being practised, some thinkers hav-ng the temerity to go so far as to say hat this is the age of Bhakti. But what as Sri Krishna's attitude and gospel? My iew is that he gave equal importance to ll the Yogas but preferred their synthe-is.

EQUAL IMPORTANCE OF ALL YOGAS

I shall only briefly indicate how Bha-awan Sri Krishna does not support the ngangi Bhava concept, *e.g.,* of Bhakti eading to Jnana or Jnana leading to Bhak- or Karma leading to both, *etc.*

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥
(V, 5)

[That place which is reached by the ankhyas (Jnanins) is reached by the Yo-ns (Karma Yogins). He sees, who sees ankhya and Yoga are one.]

Nothing can be clearer than such a statement. Nay in chapter V, Sloka 2, Sri Krishna says:

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥२॥

[Renunciation and Yoga of action both lead to the highest bliss; but of the two, Yoga of action is superior to the renunciation of action.]

Why should any later teacher try to water down such a statement? Nay in chapter V, Sloka 4, he says:

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ॥४॥

[Children, not the wise speak of Sankhya (knowledge) and Yoga (Yoga of action or performance of action) as distinct; he who is truly established in one obtains the fruits of both.]

Why then, affirm, a lower level of attainment of Karma Yoga? In chapter VI, Slokas 1 and 2, he says:

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥१॥

[He who performs his bounden duty without depending on the fruits of action—he is a Sannyasin and a Yogin; not he who is without fire and without action.]

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ॥२॥

[Do thou, O Pandava, know Yoga to be that which they call renunciation.]

Nothing can be clearer than this. In chapter VI, Slokas 46 and 47, Bhagawan exalts the Raja Yogi, though Vaishnavism put it down later on):

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥४६॥

[The Yogi is thought to be superior to the ascetics, and even superior to men of knowledge (obtained through the study of Shastras); he is also superior to men of action; therefore, be thou a Yogi O Arjuna.]

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥४७॥

[And among all Yogins, he who, full of faith, with his inner Self merges in Me, worships Me, he is deemed by Me to be the most devout.]

Nay, in chapter XII, Sloka 12, he says:

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥१२॥

[Better indeed is knowledge than practice; than knowledge meditation is better; than meditation renunciation of the fruits of actions; peace immediately follows renunciation.]

Much ingenuity has been spent or rather wasted by later teachers to destroy this exaltation of Karma Yoga. In chapter XIII, Slokas 24 and 25, the equal efficacy of the Sadhana Yogas, despite their separateness, is equally affirmed by Sri Krishna:

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥२४॥

[Some by meditation behold the Self in the self by the Self, others by the Yoga of knowledge (by Sankhya Yoga) and others by Karma Yoga.]

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥२५॥

[Others also, not knowing thus, worship, having heard of it from others; they too cross beyond death, regarding what they have heard as the supreme refuge.]

If all these Sadhanas lead to the cr sing of the ocean of death (Mrityu-Taran of the ocean of death (Mrityu-Taran why upgrade one or downgrade anoth Finally, in chapter XVIII, Slokas 51 to Bhagawan gives us a synthesis of all th Yogas as leading to total union with H self:

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।
शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥५१

[Endowed with a pure intellect, cont ling the Self by firmness, relinquish sound and other objects and abandon attraction and hatred;]

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥५२॥

[Dwelling in solitude, eating but lit speech, body and mind subdued, always gaged in meditation and concentration, t ing refuge in dispassion;]

अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥५३॥

[Having abandoned egoism, streng arrogance, desire, anger, covetousness; from the notion of 'mine' and peaceful: is fit for becoming Brahman.]

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥५४॥

[Becoming Brahman, serene in Self, he neither grieves nor desires; same to all beings, he obtains supr devotion to Me.]

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥५५॥

[By devotion he knows Me in tr what and who I am; then having kn Me in truth, he forthwith enters into Supreme.]

THE GITA IDEAL OF SYNTHESIS

Gurudev stresses this essence of

a doctrine in his recent great work en-
ed *Sadhana* (1958), page 78:

"The Gita aims at the perfection of
n in order to become the Divine. The
of Krishna Himself is the best example
the Gita ideal of life. His life itself is
best and most satisfactory commen-
y on the Gita. To be like Krishna is to
a perfect man of the Gita ideal. To be
this, one has not got to choose to be
devotee, a philosopher, a mystic, or a
n of action. One has to be all these at
e. He may start by becoming any one
them in accordance with his predominant
ure, but after some time he will realize
t advancement on any one of the so-
led paths needs a parallel advancement
ng *all others.* There cannot be a one-
ed expansion of the individual. *Perfec-
n in order to be real and lasting should
all-round.* To realize the Absolute is to
ome the Absolute which is the All. One
s to be Infinite, for which one has to
velop the entire being."

In chapter III, Slokas 22 and 25, Sri
ishna says:

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥२२॥

[There is nothing in the three worlds,
Partha, that should be done by Me, nor
there anything unattained that should be
ained; yet I engage in action.]

सक्ताः कर्मण्यविद्वांसो तथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥२५॥

[As the ignorant men act from attach-
nt to action, O Bharata, so should the
se act without attachment, wishing the
lfare of the world.]

Surely, there never was, or is, or can be,
greater Jnani than Krishna. And yet he
rked for *Lokasangraha.* So did Sankara-
arya. So does Swami Sivananda.

This is why Gurudev is never tired of stressing the Yoga of synthesis. He points out how the head and the heart and the hand must, and cannot but, work in union. He says in his *Yoga of Synthesis*:

"Synthesis is the hall-mark of Indian philosophy....You can find a synthesis of all paths in the Upanishads....The Yoga of synthesis is the most suitable and potent form of Sadhana....The Yoga of synthesis alone will bring about integral development. Just as will, feeling and thought are not distinct and separate, so also work, devotion and knowledge are not exclusive of one another. The Yoga of synthesis alone is suitable for this modern age.... The four Yogas are interdependent and inseparable."

COLLECTIVE SADHANA

The other aspect of spiritual Sadhana, in addition to the Yoga of synthesis, is what Gurudev calls as "collective Sadhana" in his recent *Autobiography.* He used to wake up his disciples in the Brahmamuhurta (4 a.m. to 6 a.m.): "That period is highly favourable for deep meditation. The atmosphere is also charged with Sattwic vibrations." (Pages 56, 57) He says further: "From my Kutir, I used to chant aloud several times the Mantras: 'Om, Om, Om, Shyam, Shyam, Shyam, Radheshyam, Radheshyam, Radheshyam,' and thus made my students get up early for prayers and meditation." Gurudev also refers to prayer and study-classes and Shanti Mantras: "The students kept up the divine consciousness even during their work in the day." Gurudev says further:

"I trained my students in organizational work, typing, maintaining proper accounts, managing the affairs of the Society (Divine Life Society), and in attending to the devotees, visitors and the sick."

"I taught them music, Bhajan, Kirtan

and Philosophy."

"I introduced saltless diet on Sundays, simple boiled potatoes and bread on Ekadasi days, or only milk and fruits for some students."

"I introduced collective Sadhana—a special programme with the important items of Sadhana, a kind of spiritual ference on the practical side of Y (Pages 56 to 60)

Thus the full spiritual Sadhana i mere lonely meditation or book-readin is much wider and deeper and highe cording to Gurudev.

Useful Teachings

(Sri Florence Barker, Sussex, England)

What a wealth of spiritual treasure flows constantly from this radiant centre out on to the people of the world who are lucky enough to be living at this moment!

"The pen of a saint is more precious, more powerful, than the blood of a martyr," says Swami Sivananda. May it be the fortunate lot of many of us, as we read his works, to transport into our daily lives some of their translucent glow, so as to illumine our everyday path.

Let us dip into *Sivananda: Day-to-Day*, by Yogi Anand, for a few of Swamiji's collected sayings. You can dip into it at any time to fish for pearls. It can be used as a bed-time book to transport you into higher realms during sleep, and you will soon be in a quiet land of peace. "My presence shall go with thee and I will give thee rest at any time !" is the promise.

In the works of Swamiji, there are so many subjects for meditation, for quieting the mind and bringing that peace passes all understanding.

"Seek God," is always the first mandment. "Lord, give us Light," i simple prayer, and "Life is faith and il nation," is the dictum. Good health, w reminded, obtains in the physical, m and spiritual realms of life.

"Clean your mind first and the world will appear clean," is another in tion. And finally:

"There is no greater gain than con ment. A man who is fully endowed this important virtue is the richest m all the three worlds."

That all the blessings showered others may alight on His Holiness is hope of the International Cultural F here and in India.

Happy birthday once more and many years to come.

LIFE'S IDEALISM

No one but the righteous can truly be happy. No one but he who has correct sense of duty and the will for its implementation can be said to live worth One must be imbued with a definite conviction about the supremacy of moral p ciples, ethical values and spiritual ideals, which should guide one's day-to-day tions and serve as a potent means for the culture of the human personality. Tha the purpose of life. That is the way to Self-realization. —*Swami Sivanan*

Living Example of God's Messengers

(Dr. S.C. Bhattacharya, M.A., Ph.D., Gauhati University)

Who are they who showed me light
l still direct the course to be pursued
the mundane life? Who are they from
om every morning I try to gather ins-
ation in the bewildering vortex of life?
ey are none but Sri Ramkrishna Parama-
nsa, Swami Vivekananda, Sri Aurobindo,
Ramana Maharshi and Swami Sivananda
aswati of Rishikesh.

Certainly fortunate are the saints and
es who could hear the ever-sounding
jestic foot-steps of the Lord. What other
ngs do they need, who have been selec-
and guided by the Prime-Mover of life?
, so deaf are we that we ignore His
er-ceasing call to peace and salvation
t through His chosen messengers. But,
we raise up our eyes towards Him even
a moment, it ought to be quite manifest
us that God's servitors—the sun, the
on, the stars, the earth, the saints and
es—are all constant in their obedience
Him. We, unfortunate, ordinary human
ngs, do not think it worthwhile to return
our Father the slightest gratitude that
His due.

GOD'S MESSENGERS

Why we have been created, we do not
ow. But created as we are and sustained
Him, it should be our first and foremost
y to surrender ourselves to His feet
ich have unperturbed peace and without
ich there is no shelter for us. Years roll
life after life comes and goes—He waits
His children to remember Him. But
nd and deaf humanity, brought to this
te by its own actions, pays no attention
His love. Hence, Gurus like Swami Siva-
ndaji appear on the earth to bring back
to our senses.

Mammon is the only god that people of
ay remember and worship. They are not afraid to sacrifice anything virtuous at the altar of self-aggrandizement and satisfaction of the sensory-life. In the vortex of A-bomb and H-bomb, men and women have lost sight of their true kinship and heritage in the Lord of life. They think: "Is it of any value to talk of the sages and saints in such an age of civilized barbarism? Do the sages and saints possess any power which can face the onslaught of internal values brought about by utter materialism and ultramodern science?"

SCIENCE AND SPIRITUALITY

Yes, I am fully convinced (from my own realization and experience that I obtained by my visits to the living saints of India such as Swami Sivanandaji and others) that our saints can do this and they are the only persons who can do this. What the great souls bring for our salvation has met the fear of extinction century after century, and withstood the surge of mighty upheavals in the civilizations of the world, because of two simple reasons. First, has Nature herself undergone wholesale modifications at the hands of the mighty scientists of the modern world? Secondly, science might have progressed immensely in offering power and lust to people, but has man become something fundamentally different as the result of scientific researches made and utilized? Have the modern scientific theories been able to transform our vital life-force or soul to a more loving, merciful, or peaceful stage of being with the help of its formulae or laws discovered? To both these questions, the answer is a big 'NO.' Truly speaking, the votaries of science are mere children playing with some of the most ostensible powers of their Creator that they

have been able to discover. The inner strength and nature of the source of their power is yet unknown to them.

Is not Swami Sivanandaji still present in our midst, claiming the communion with God or Reality? Then why think that the age of saints has passed away? If man's soul is virtually the same and Nature is also in her own place, then why should we disbelieve what our saints try to express? Why should we forget God and think that He does not exist any more or cannot be realized, when Swami Sivanandaji is a living example to contradict it in the strongest possible terms? If the world pays attention to the words of this man of intuition, there is yet hope for the resurrection of mankind.

Even modern researches in the fields of para-psychology and Yoga point out what our saints and Gurus have said about God is not at all out-of-date. To a real mystic, the existence and action of God are first-hand experience which he receives as the result of union with God. William James wrote, quoting the experience of some mystics in his *Varieties of Religious Experience*: "God is more real to me than any thought or thing or person. I feel His presence positively....God is quite real to me. I talk to Him and often get answers." Such is also the verdict of Swami Sivanandaji of Rishikesh.

Practical Philosophy and Teachings

(Sri Sita Sollinger, Montreal, Canada)

To fully understand and appreciate the valuable contribution to humanity by our holy Gurudev, Swami Sivananda, which demands a profound spirit of free thinking and originality, we have to study his tremendous life and live his teachings.

His great philosophy imparts information concerning the measurable and the immeasurable, and the powers of the psyche, analyze man's intellect and the activities of the mind, evaluates various theories of human understanding, classifies the senses, and studies the processes by which experiences are gained and assimilated, interpreted and comprehended.

His teachings give, not only information, but effect transformation, a radical changing of man's nature, and therewith, a renovation of his understanding, both of the outside world and of his own existence.

Religion and philosophy have to be a science of life and living, and is something not to be exhibited and sermonized, but to be lived and ingrained in one's being. Swami Sivananda teaches us a life of love, service, devotion and unconditional, cheerful, self-sacrifice, which alone can save humanity from self-annihilation.

Such a religion and philosophy, if practised, can rightly claim the devotional allegiance of twentieth-century man.

THE TEMPLE AND THE TORCH-BEARER

(Sri Gurdial Mallik, Bombay)

The pilgrim saw the temple from afar. His aspiration to enter it put on wings. But, alas, his heart suddenly felt sad. For, the way to the temple was through a dark and dense forest. His courage seemed to fail him. He wept at the sight of the encircling gloom, all the more gloomy by the deepening darkness of despair and defeat. When, lo and behold ! You appeared on the scene. And with the Torch in your hand, you guided faltering feet of the frustrated pilgrim to the temple.

Miraculous Appearances of the Master

(Sri Hildegard Bittner, Vienna, Austria)

The life of a devotee is guided by God and His representatives on earth, the true divine Masters. India was since my earliest childhood the country of my longing. A spiritual thread passed through my whole life and led me steadily to the greatest incarnated Master, Swami Sivananda Saraswati.

My first contact with Swami Sivananda was while I was in Rome. Principessa Beatrice Pignatelli related to me her impressions of her beloved and venerable Guru, Swami Sivananda.

In 1954, I was on my way to attend a spiritual gathering. My mind was deeply concentrated on the subject of my lecture. Lo ! Out of a strange house stepped the mighty, imposing, spiritual figure of Swami Sivananda. I had seen only a portrait of his in Rome, but I did not know the majestic appearance of Swamiji. In an inner language he lovingly called me. I felt the experience beyond myself. Only for a moment I was benumbed, afterwards most deeply impressed.

Afterwards, I received an invitation to attend a lecture of a lady disciple of Swami Sivananda. When I was reading the invitation, the room became suddenly illuminated. Surprised, I looked up in front of me, where books were kept on shelves. There, at a considerable height from the floor, the head and the shoulders of Swami Sivananda were clearly visible. Deeply moved, I looked at the appearance and thought about the enormous power of understanding of the Master who was able to materialize himself at such an immense distance. His bright appearance continued only for a short while. I am unable to explain it. This time I had been in deep concentration: a few minutes before I was working on an article on Vedanta.

At neither of these two appearances Swami Sivananda gave me the impression of someone exercising the power of magic. He was personified goodness, love and wisdom. Divine peace, sincerity, superhuman energy, modesty and greatness streamed from his form. Subsequently, I often experienced, in shorter intervals, the appearances of Swami Sivananda.

On 17th April, 1956, I felt miserable. But Swami Sivananda's consciousness got into my mind. Instantaneously I could perceive the good personality of Swamiji. The danger was banished. He saved my life. On the same evening I wrote a letter to Swamiji. On the following day I was fully able to work and felt completely recovered. This experience was the beginning of several similar experiences, particularly at times when I needed them most.

On 24th August, 1956, which is an unforgettable day to me, I received the first letter from Swami Sivananda, written a day before a particular experience of mine. A miraculous coincidence. Deepest sense of fulfilment and happiness enveloped my being. From the first letter itself of Swami Sivananda I knew that he was the same great Master whom I had seen previously in my visions. From the depth of my heart I thanked the heavenly Father. Profound peace and a sense of security took possession of my soul. To my great happiness, Swami Sivananda, in 1958, called me his Chela (disciple).

Highest veneration, sincere love and deepest gratitude bind me to my great, wise, good and modest Guru.

How unselfish and sacrificing he is to accept me as his disciple. I have to thank him infinitely for my spiritual development. In his extensive, sublime perception, he guides me on the spiritual path.

Sivananda's Idealism and His Precepts

(Sri Gauri Prasad, Retired Judge, Swargashram)

Volumes have been written, and will be written on the life, teachings and philosophy of the Saint, Sage and Rishi, of Ananda Kutir. Most of such writings have been based mainly on the study of the numerous books which Sri Swami Sivanandaji Maharaj has written on the various aspects of a human life and how to divinize it.

Luckily for us, in the recently-published *Autobiography,* of Swami Sivananda, His Holiness has been gracious enough to express in most precise and concise language, not only his own experiences, but his message to all spiritual aspirants. For the information of those who have not yet been able to secure a copy of that *Autobiography,* those experiences and messages are quoted below:

SIVA'S EXPERIENCES

1. I have seen God in my own Self.

2. I have negated name and form, and what remains is Existence-Knowledge-Bliss, and nothing else.

3. I behold God everywhere. There is no veil.

4. I am One. There is no duality.

5. I rest in my own Self. My bliss is beyond description.

6. The world of dreams has gone. I alone exist.

SIVA'S MESSAGE

Delight in good.

Make up your mind to tread the spiritual path.

Be patient. Go slowly. Go ahead.

Be deliberate. Assert. Recognize.

Realize that you are the immortal Soul.

This is the discipline. This is Siva's message.

From my own contact with Sri Swamiji Maharaj, which has been of no less than 20 years' standing, now I may venture to state that I look upon him as an ideal Sannyasi, a great world-teacher of the modern age, and a great beacon-light on the spiritual sphere of human life.

ROLE OF A SANNYASIN

As a Sannyasin he tried at first to seek the Truth, and after having found and realized it in his own Self, he is now engaged in constantly living in the consciousness of that Truth and to help the world in realizing it.

The Sannyasin really takes two vows: one to seek the Truth for himself and then to serve and help the world to seek that Truth. In fact, one of the most stringent of stringent requirements of the life of a Sannyasin is that he should renounce any thought of heaven itself for himself.

The Sadhana which a Sannayasin practises is not for himself alone, but for humanity. Its object is not personal Mukti, although Mukti is a necessary sequence of his Sadhana, but the liberation of the human race. It is not personal Ananda, but bringing down that state of divine Ananda, the Satya Yuga upon earth, the Christ's Kingdom of Heaven on earth.

HIS IDEALS

Sri Swamiji himself has said in his *Autobiography*: "Sannyasins serve the world with their silent and intense Sadhana. In the midst of intensive service, they learn the way to rivet their minds on the Lakshya (object). They are rooted in the idea."

Sri Swamiji has further observed that "The world is a long dream (Deergha Swapna), perishable; Truth alone is real; for my students there is no world; they perceive the Divinity behind all names and forms." Sri Swamiji's own life is a perfect and exquisite illustration of all these sublime ideals of a Sannyasin's life.

He is very strict with his monk-disciples with regard to the essentials of a Sannyasin's life. In his *Autobiography* he has made the following observations: "Comfortable Sannyas is very dangerous." Fashionable Sannyasins are a menace to society. The people in the world curse such Sannyasins and treat them with disrespect and contempt."

Another rule of conduct which he has laid down for his monk-disciples is that "they, however exalted in the spiritual line, should not live in the company of women or householders and freely mix with others." He says, "Burning Vairagya, with simple living and high thinking, must be the ideal at every moment of their lives."

NEED FOR SPIRITUAL CULTURE

God always keeps a chosen country in which this higher ideal of life is continually preserved by the few saints and sages through all vicissitudes and dangers, and it appears that for the present, in this iron age of atom bombs and other nuclear weapons of destruction, that country is India.

In this period of Kali Yuga, which still endures in its effects, but may, perhaps, be coming to its end, there has been a general destruction of the ancient knowledge and culture; but the time has come for a first movement upwards, the first attempt to build up a new harmony and perfection.

It is only saints that can discover the harmony, because it is only by a change, not a mere adjustment, of man's entire nature that it can be effected, and such a change is not possible except by transforming and divinizing our present nature. The whole heart, mind and action of man must be changed, but not from without, not by political and social institutions, not even by creeds and philosophies, but from within, by realization of the Divine in ourselves and the world, and by a remoulding of our lives by that realization. This can be effected by Purna Yoga or Yoga not devoted to a particular purpose, even though that purpose be Mukti or Ananda, but to the perfect flowering of the Divine in ourselves and others.

MOTTO OF D.L. SOCIETY

For this purpose Sri Swamiji has established the Divine Life Society, the motto of which is "to serve, love, meditate and realize." The motto is a concentrated essence of not only of Sri Swamiji's own experiences but also of his message to the world. Indeed, this motto is calculated to serve as a model of an ideal divine life. It may be looked upon as an ethical and moral frame of life on which a Sadhaka may build his own life to make it really divine.

The motto may be symbolized as a spiritual square, the four right-angled corners of which are *service, love, meditation* and *realization.* Its four sides are well balanced and of equal dimensions, and a Sadhak has only to regulate and adjust his life to square with it. Let us now try to grasp the intrinsic spiritual significance of this motto, so that we may be able to work on it with a right understanding thereof.

SERVICE

Work helps to keep up the balance between the internal experience and the external development; otherwise, one-sidedness and want of measure and balance may

result. Moreover, it is necessary to keep the Sadhana of work for the Divine, because in the end that enables the Sadhak to bring out the integrality of Sadhana.

The only work that purifies one spiritually is that which is done without personal motives, without desire for any rewards, without insistence on one's own mental or physical preferences, without vanity or crude self-assertion,—any work done for the sake of the Divine alone. All work done in an egoistic spirit, however good for the people in this world of ignorance, is of no avail to the seeker of Truth.

LOVE

Love must be singly directed towards the Divine. What men usually call by that name is vital interchange for mutual satisfaction of desire, impulse or physical pleasure. There must be nothing of this interchange between Sadhaks; any such relation or interchange ties down the soul immediately to the lower consciousness, and one's lower nature prevents the true and full union with the Divine, and hampers both the ascent to the supramental Truth-consciousness and the descent of the supramental Divine Shakti.

The whole principle of living a divine life is to give oneself entirely to the Divine alone, and to bring down into ourselves, by union with the Divine Mother-Power, the transcendental light, peace, purity, truth-consciousness and Ananda of the supramental Divine.

It is only after becoming one with the supramental Divine that we can find our true spiritual relations with others, in the Divine; in that higher unity of spiritual consciousness, any kind of gross, lower, vital movement can have no place.

Among the Hindus of the Vaishnava cult, Radha is the personification of the absolute love for the Divine, total and integral in all the aspects of the being, from the highest spiritual to the physical, effecting the absolute self-giving and total consecration of the entire being and calling down into the body and the most material nature the supreme Ananda.

MEDITATION

What is meditation? What is its necessity? What are the fruits or utility of meditation? Answers to these questions have been precisely and clearly given by Sri Swamiji himself in his book *Concentration and Meditation.* They are briefly quoted below for ready reference.

1. *What is Meditation?* "Dhyanam nirvishayam manah—That state of the mind wherein there are no sensual thoughts is meditation."

"Tatra pratyayaikatanata dhyanam —A continuous flow of perception or thought is meditation."

Sri Swamiji says: "Meditation is the keeping up of an unceasing flow of God consciousness. It is the flow of continuous thought of one thing or God or Atman like the continuous flow of oil (Tailadharavat). All worldly thoughts are shut out of the mind. The mind is filled or saturated with divine thoughts, divine glory and divine presence. Meditation is regular flow of thought with regard to the object of concentration. Meditation follows concentration."

Lord Jesus says: "Empty thyself and I will fill thee." This emptying process of making the mind blank or devoid of all thoughts, corresponds to the teaching of Patanjali Maharshi. He says that love and happiness emanate continuously from the countenance of a Sadhak who goes into meditation regularly and constantly. *In fact, to a Purna Yogi, to live is to meditate*

PHILOSOPHY OF LIFE

The philosophy of life thus taught by Sri Swamiji is the great art of right living. A philosophy of life, says Swamiji, "is the intelligent analysis of the implications of experience and a scientific theory evolved from such wise meditations for the purpose of regulating the functions responsible for the various experiences in the world."

The philosophy taught by Swamiji "is neither a dreamy, subjective, world-negating doctrine of illusion, nor a crude world-affirming theory of humanism; it is the theory of the divinity of the universe, the immortality of the soul of man, which is identical with the absolute Self of the universe, there being an essential unity of everything in the universe with the highest Brahman which is the only existing Reality."

"To adjust, adapt and accommodate, to see good in everything, and to bring to effective use all the principles of nature in the process of the evolution of the individual towards Self-realization along the path of an integrated adjustment of the human powers," are some of the main factors which go to build up his philosophy of life.

To Swamiji, Vedanta "is a philosophy and way of life which teaches the method of spiritual realization, the direct experience of the immortal, the omnipresent nature of the Self, whereby the universe is realized as identical with the Self, whereby nothing second to the Self can have the validity of independent existence, and as the result of this high realization, the sage becomes the saviour of the universe—*sarvabhuta hite ratah.*"

SWAMIJI'S CREED

"To behold the Atman or Self in every being or form, to feel the Brahmic consciousness everywhere, at all times and in all conditions of life, to see, to hear and taste and smell and feel everything as the Atma is my creed," says Swamiji, and continues:

"To live in Brahman, to melt in Brahman, and to merge and dissolve in Brahman, is my creed. By dwelling in union with Brahman to utilize the hands, the mind, the senses and the body for the service of humanity, to sing the Lords' name for elevating devotees, to give instructions to sincere aspirants and to disseminate knowledge far and wide through books, pamphlets, leaflets, magazines and lectures, is my creed."

Says Swamiji, "It is my sacred creed to serve sick persons, to nurse them with care, sympathy and love, to cheer up the depressed, to infuse power and joy in all, to feel oneness with each and every creature and to treat all with equal vision."

"In my creed there are neither saints nor sinners, neither peasants nor kings, neither beggars nor emperors, neither friends nor foes, neither males nor females, neither Gurus nor Chelas; it is all Satchidananda," he concludes.

DYNAMISM AND PURPOSEFULNESS

Sri Swamiji says: "The secret of my energy for dynamic work is the keeping up of the divine consciousness throughout," and instructs:

"Change the angle of vision and be always happy and cheerful. See only good everywhere. Dance in joy. Saturate the mind with divine thoughts. You will at once feel tremendous, inner spiritual strength and power within."

About his purposefulness, he says: "Sometimes to elevate the depressed, to cheer up the dull, I appear to be humorous. I may joke and play with my students and

visitors and make them laugh like children. But behind every joke, fun and humour, there is a purpose. I have a limit for everything. Every action or word has a definite purpose in the evolution of the people around me."

SECRET OF YOGA

His liberal attitude is revealed in the following observation: "In the spiritual path any type of student can progress and evolve if he is endowed with sincerity and faith. There is no need for special talents or qualifications. A loving, willing heart is what is needed. Scavenging, typing writing, carrying water, nursing the sick, helping the poor—all these forms of service can be converted as Yoga with the right mental attitude. The student must have a new angle of vision and try to crush the ego at each step by discipline, discrimination and dispassion. Charge the mind with divine consciousness through constant Japa, prayer and systematic meditation."

MESSAGE OF CHEER

His is full of hope and encouragement towards all: "I do not believe in scandalmongering. I pardon even the worst sinner. There is hope for everybody to improve and progress in the spiritual path. I want my disciples to be strong, bold and cheerful. I want them to carry on dynamically the mission of the Lord."

Writing to a monk-disciple years ago, Swamiji said: "This world is a strange world. We have to learn many lessons. One of the disciples of Lord Jesus betrayed him. Many obstacles will come to the growing aspirant at every step. Do not be agitated by little things. Be cheerful. Smile. Walk boldly.

"You should try to love all, even the worst man who wants to destroy you. That is Sannyas. A Sannyasin is one who feels that he has no body. We should live amidst people who want to destroy us, amidst unfavourable surroundings, and then work and meditate.

"Then only can we grow. Then only can you have the unruffled mind of a sage. For this you must have tremendous inner spiritual strength and faith."

Such are his message based on the solid foundations of tolerance, humility, universal love and selfless service of humanity.

BANE OF EGOISM

To his students and monk-disciples he is ever careful to point out the great hidden pitfalls of egoism. Says he in the *Autobiography:*

"It is well to remember that Sattva, Rajas and Tamas have their own hooks that keep the Sadhak back and prevent him from soaring into the realms transcendental. The Sattvic hook is the most subtle of all and, therefore, most difficult to discern and destroy.

"With Sannyas floats the Sannyas Abhiman. It might allow the student a greater freedom to roam a little higher than others, but he is also bound. With Tyag, creeps in Tyag Abhiman, most subtle and most dangerous, almost impossible to get over. Similar is the case with Seva Abhiman. Egoism takes many shapes: Sannyas, Tyag and even Seva is transformed by it into its cloak.

"The Sadhak, who would like to do selfless service or realization of the Self, would do well to guard himself well and allow no quarters to these subtler forms of Abhiman."

IDEAL WORLD-TEACHER

The unique characteristics of Swamiji as a teacher could be traced in the following words: "I am ever a thirsting student. I am not a teacher. But God has made me a teacher. The students have made me a teacher. I make my students teachers

soon. I am such a teacher. I address them in respectable terms such as 'Maharaj,' 'Swamiji,' 'Bhagawan,' 'Narayana.' I treat them as my equals. I give them equal seats. I am such a teacher. I allow them to learn from my own life. I make them Mahants and servants of humanity, presidents, lecturers, writers, Swamis and Yogis, founders of spiritual institutions, poets, journalists, propagandists, divine scavengers, health and Yoga culturists, typists, Yoga-kings, Atma-Samrats, Karma Yogi Veeras, Bhakti Bhushans, Sadhana Ratnas. I am such a teacher to all seekers after Truth."

Such is our great Sri Swami Sivanandaji Maharaj, a modern world-teacher, saturated with divine consciousness, living a sublime divine life, and making it a beacon-light to others who wish to tread the spiritual path.

May this spiritual light remain shining for many, many years to come, radiating universal love, peace and bliss all over the world. Amen.

My Guru and Father

(The late Sri Kwee Liong Tian, Sourabaja, Indonesia)

Seven years ago, when I wrote to Swami Sivanandaji for the first time, I could not imagine that the name of Sivananda was capable of shedding so much light on the spiritual need of the whole world. For me personally it was an experiment, since the aim of my writing was to get a book which was not available in any other place.

When I got the answer, immediately I was attracted by Swamiji's way of writing, which is very genial and friendly, although we did not know each other before. His Holiness offered me his selfless service to guide me on the spiritual path, which I immediately accepted.

Swami Sivananda is, indeed, a real Guru and Father to me. Lovingly he teaches me Yoga, gives me advice on how to live a good life, and not only these, he even takes care of my life. If I am sick, he prays for my health; if I get difficulties in my day-to-day life, he protects me; if I did not know how to do something, he gives me inspiration. In short, he is more than my Guru and Father, but, on the other hand, I feel diffident that up to now I am not able to live as a true disciple or a true devotee of his. Maybe, I am not ripe enough to be his disciple, but I am trying my best to live according to his instructions.

When the first Branches of the Divine Life Society in Indonesia were started, the blessed name of Guruji came to be known more and more in this country, and, consequently, his teachings are spreading rapidly over many parts of the Republic. This is due to the divine light that His Holiness has shed upon Indonesia.

At this time, when there is tension in every part of the world and the spell of fear of another world war is oppressive, the need for a real Guru, who is selfless, is felt everywhere. If everybody accepts Swamiji's teaching of "self-surrender" and "do what is right and good," then there will be no more tension or fear of war.

The "self-surrender" and "good actions" of His Holiness consist in surrender to Guru and God and leading the divine life. But it should be a complete surrender, without any other condition, and an unblemished ethical and spiritual life.

May the Lord bless His Holiness, the Teacher of mankind, with strength and health, and may he enlighten the whole world. May he lead us from darkness to Light, from ignorance to Wisdom, and from falsehood to Truth.

Beacon-Light of the World

(Sri Vinoy Vihari, President, D.L. Society, Banka)

Prof. Tan-Yun-Shan, of Santiniketan, describes Swami Sivananda as a world-gem. Based on past 16 years' contact, I have summed up the philosophy and the teachings of the great Swamiji in "Fundamentals of Divine Life," which has been submitted to the Sivananda Literature Research Institute. To me it is clear that Swamiji has identified himself with the whole world. What else his selfless service to all could mean? The supreme Lord manifests Himself through the minute atoms of the universe. Likewise the Great Saint manifests himself through the various branches of the Divine Life Society, functioning under his guidance in many countries of the world. The D.L.S. is a superimposition on Swamiji like the world on the Lord.

According to the Sanatana Dharma, not even a tiny leaf moves without the Will of the Lord. There is no doubt that all that Swamiji is doing is towards the fulfilment of the Divine Plan which is Evolution. Swamiji is carrying on the Lord's Will. He is fully conscious of this, and remains merged in deep contemplation, though outwardly exhibiting his wit, fun and humour in his normal dealings with the people.

He is in tune with those who are sincere in doing selfless service to humanity. He appreciates publication of his works for the dissemination of spiritual knowledge to the hungry souls of the world, and likes those who take a pledge to serve the people in other ways, without any distinction of caste, colour, community, race, or nationality. I revere him as my spiritual Father and aspire to prove myself worthy by being accepted by the Lord. Reaffirming that he is a world-gem, I further add that he is truly an unassuming beacon-light, ever intent on guiding the whole world.

SYMBOL OF ALL THAT IS GOOD

(Sri Sivananda Lori Goehl, Munich, Germany)

Before I was favoured by fortune to come into contact with Swami Sivananda, I read a lot of works by poets, philosophers and occultists. Certainly, they gave their best. However, when I received the books from Swami Sivananda, they made the deepest impression upon me. They emanate true wisdom and cosmic love. In addition to that, there is the personal correspondence with the Master, highly esteemed by each disciple.

May Swami Sivananda see the fruits of his work ripen for many years to come. May the blessed currents of his spirit overwhelm the evil powers which threaten the peace of the world and the peace of each individual.

Swami Sivananda become the centre of inexhaustible efforts for the mental and physical welfare of humanity. His wonderful personality appears as a symbol of everything which is good. I always admire the administrative capacity of the Master in running the Divine Life Society which is a world-wide organization. May happiness and joy continue to emanate for ever from the adored Master.

I Found My Gurudev

(Mrs Hertha Schmikl, Pretoria, South Africa)

Over thirty years ago my groping earch for Truth began. I tried many oads, was drawn into various organizaions, investigated many facets of the ancint teachings. They all had a message or me and were necessary steps in my rogress. Yet, I had to move on further, rom time to time, because the pointers hey offered did not provide all the means ny particular Western personality requird. Last year, however, I came into conact with the Divine Life Society, of Pretoria, which disseminates our Gurudev's teahings of synthesized Yoga under the able eadership of his lovable disciple, Swami Brahmanandaji (Michael Levien). I felt at once impressed, and when I stumbled on one of our Master's Prayers printed in one of the Magazines of the Divine Life Society, I wrote to our beloved Master and became his pupil. I offer the following prayer to God as my humble birthday supplication:

Give me strength to serve Thee and humanity untiringly. Make me a fit instrument of Thy work and use me in whichever way Thou thinketh best. Make me pure at heart, as indeed I am, though still dominated by the 'not-self' and blinded by ignorance. Make me pure in thought that I may become worthy of Thy ever-present grace and use it wisely for the benefit of Thy creation and to Thy glory.

Help me grow quickly into Thy inspired messenger upon this earth, radiating Thy joy, peace, bliss and manifesting Thy perfection to the whole world.

Let my whole life become an uninterrupted song of praise and thanksgiving to Thee, a dedicated life of service. Kindle Thy love and compassion in my barren heart that it may embrace all Thy creatures in the whole of Thy creation. Draw me ever closer to Thee; let me behold Thee, abide in Thee, and realize the Self, not for my own sake, but for Thy joy, Thy glory and Thy completeness.

Nothing is mine; all is Thine; without Thee I am not, not even a speck of dust. Therefore I surrender lovingly to Thy feet. Thy will be done, beloved Father, Creator, Sustainer and Redeemer.

May the Lord bless thee, beloved Guruji, and grant thee many more years upon this earth to shed thy light, thy love and thy wisdom upon all. Thou art a beacon-light in a dark night, encouraging, inspiring and strengthening the weary, straying wanderer, beckoning and guiding him Home. Om Tat Sat !

HIS BOOKS ARE PRECIOUS TO ME

(Sri Rajdai Lalla, Daventry, England)

I am very happy and thankful for the precious books that were given to me by Sri Swamiji. I study them daily and try to follow the noble teachings. I greatly appreciate the inspiring and instructive contents of these books, particularly the *Autobiography,* and it gives me great pleasure to go through it again and again. On the occasion of his seventy-third birthday, I send my prayers: May God bless Sri Swamiji and his followers with health and long life, so that he may continue his divine work, here on earth.

The Light of the Himalayas

(Srimati B. Sita Bai, New Delhi)

Innumerable are the rays of the sun and countless are the stars and planets in the universe. The present world of science has reached at the height of five-hundred and sixty miles above the earth by flying sputnic number one and also by flying sputnic numbers two and three at the height of nine hundred miles above the earth, while two sun rockets are moving round similar orbits as of the earth, as miniature sister planets.

In these days of experiments and investigations in science, which are proved in the 'test-tubes' and examined with powerful telescopes, when one could hear the sounds of sputnics in laboratories on machines, may I say a few words about the "Light of the Himalayas" that has innumerable "rays" as in spectrum ?

The "laboratory" in Sivanandanagar is a simple one, on the bank of the holy Ganga. The "test-tubes" are a number of aspirants from all over the world and the powerful telescopes are the "rays of the Himalayas" in search of Truth. The main difference is that they are not turned towards the stars or made use of in the investigation of matter, but Sri Swami Sivanandaji Maharaj has turned them inwards to investigate into the world of spirit.

The great Swami, who is called the "Light of the Himalayas," has his own ways to remove the darkness of ignorance with the light of his all-embracing love. It is with his redeeming love and service that he removes the ignorance and purifies the mind of one and all, irrespective of caste, creed, colour and country. The worldly life of worries and sighs and sobs and strifes is turned into a ray of hope by his magic touch, full of transforming wisdom.

Many a time he has pointed how research students of this science-minded world have failed to find out the seat of the soul in the body and also the mysteries of the spirit. They have heard the sound of the sputnics from high above in the skies, but have they heard the music of the soul within? Have they seen the light of the soul in spite of their rocket flights into the space and electronic computations? Thus in spite of all their knowledge, which is often misdirected, the world is passing through a difficult period. They have yet to learn the "science of the soul" which will establish peace within and peace without.

Our great Swamiji is the "Master of this inner spiritual sciences" and gives light to those who seek and practise Sadhana; he serves all like a Mother Divine. The rays of his grace are countless and the symbol of divine life as taught by him is the four-fold path with the injunctions: "Serve, love, meditate, realize." Straight and narrow is the four-fold path and one has to pass through all the ups and downs to reach the goal, Self-realization.

To talk about the grace of our Master is beyond my ken and capacity. All I can say is, in the words of Sir Edwin Arnold:

"Measure not with words
The immeasurable,
Nor sink the strings of thought
Into the fathomless;
Who asks doth err,
Who answers errs; say naught."

Long live Sri Gurudev !

How I Got to Know His Holiness

(Sri A. Kolpa, Woorloo, Australia)

In the place where I was born, I was old by the school teacher and the preacher hat in the East people were pagan and dangerous, while in the West people belonged o some religious sects and should all be unished by God. To the North, the seters were untrustworthy, whereas in the outh, all were outcastes. There was no nd to that sort of talk and clinging on o the fabrication of the multifarious leas. Fortunately, I lived in some of the ountries and met many nationalities. The haracteristic thing about them was and that many were and are professing one hing and doing another. I was supposed o be educated properly, yet I neither had ny peace of mind nor any knowledge of yself and eventually realized that I was drift and pushed around in any direction the blowing mind.

In October, 1957, I met Swami Vishnuevanandaji who, acting as a representave of Swami Sivananda's Ashram in ndia, had arrived in West Australia, on his ission around the world. There was no elebration at which welcome speeches ere given, but he came in quietly, gave ctures, held Hatha Yoga classes daily, ave advice to many a man privately, and he more I stayed with him the more I as inspired with his dynamic self. His ay of life and personality changed my utlook on life and I understood that life wasn't as gloomy as I knew it before.

Later on, I wrote to his Master, Swami Sivananda, who has been sending to me sound advice and bundles of books on philosophy every month. From his books and also of other saints, I understood some of the truths about life and its purpose. Because of this knowledge, I am more contented with myself and less apprehensive of the life around me. Swami Sivananda couldn't be compared to any of the western preachers, for he has been the Sage who, for seventy-three years of his life, worked against the evil forces of the world, and by various ways tried to bring the word of truth to every soul on earth.

Swamiji tells the people the purpose of their life, then he explains the different methods by which one can achieve Self-realization. Because of the Inspired Wisdom he possesses, he warns the disciples about the pitfalls and the dangerous points along the razor's-edge path. To me His Holiness Swami Sivananda is more than the best friend, but what can an insignificant person like me say about one whose greatness and glory could not be fathomed by the ordinary man of the world. For his love and kind service rendered to the world, I am in great gratitude, and wish that he remains with us for many more years to come.

SPIRIT OF UNIVERSALITY

Cultivation of the spirit of universality is the first step towards Self-realization. It is not the attitude of automatism or mechanical subservience to a particular universalized doctrine. It does not imply antagonism to the genius of individuality; it does not prevent the individual to grow according to the law of his own growth. It implies transcending over sectarian loyalties, bigoted animosities and self-centred vanities: it means the denial of the bane influence of negative individuality.

—*Swami Sivananda.*

All About Divine Life

(Sri Swami Sivananda)

WHAT IS DIVINE LIFE?

Divine Life is the perfect life led according to the laws of Truth.

Divine Life is life immortal, in which the ideal state of perfection and the expansion of the self in infinity and eternity is attained.

Divine Life is life in tune with the infinite.

It represents the synthesis of the fundamentals of all religions.

It represents all the principles of Dharma.

It has no creed of its own, but it represents the essence of all creeds.

It is a means to attain the true ideal of all beings, *viz.*, God-realization.

It lays the greatest emphasis on each indviidual perfecting himself.

It teaches you how to control your mind by concentrating all your attention on the inner Atman.

Divine Life means a good life together with self-discipline and an inner awareness of the Atman.

Entertain divine thoughts; do virtuous actions. This is the gateway to Divine Life.

Right conduct, self-conquest, compassion, benevolence, pursuit of truth, service of humanity, meditation and self-inquiry: this is good living; this is Divine Life.

Divine Life aims at harmony, peace and concord.

Live in peace and harmony with your fellow-beings. Radiate goodness of heart all around. This is Divine Life..

DIVINE LIFE CURES ALL ILLS

Through the path of Divine Life alone the world can be cured of its ills.

Artificial living in bungalows with motor cars and servants, with a big bank balance, but without Divine Life, is no prosperity.

Reform yourself through Divine Life the society will reform itself.

Come, then; take a resolve today that you will live every moment of your life for the realization of God.

If every one of you make up your mind to lead the Divine Life from today from this very moment, what doubt is there that the entire society, of which you are a unit, will not become blessed?

The dawn of a new life awaits you. The time has come! Strive for Divine Life. You will be blessed.

A life of self-discipline is a spiritual preparation for the selfless service of humanity.

Self-discipline is a part of Divine Life which shows you how to develop and become perfect into Life Everlasting.

Light the torch of Divine Life. Hold the torch aloft. Let humanity see the spiritual path aright.

On this very day, make your resolve to become strong and powerful, physically, mentally, morally, and spiritually.

UTILIZE WELL THIS LIFE

Life is a valuable asset; utilize it for attaining God-realization.

Life without a worthy ideal is like a rudderless boat.

Life without aspiration in like a vegetable existence.

Human birth is a blessing. It is very difficult to get a human birth. Do virtuous deeds. Evolve and expand. Meditate and realize God.

A little meditation in the early morning hours and a well-regulated life will

ive a balance and rhythm to your life nd an inner spiritual strength and courage.

The raft of the Knowledge of the Atman ill take you safely over the stormy waves f this great ocean of Samsara.

Shake off lethargy and faint-hearted-ess. Exert. Show manly fortitude. Suc-ess will be yours.

Yield not to despondence. Be lion-earted. Strive. You will prosper glori-usly in every attempt.

Learn the lessons of life. Learn to live ationally and righteously. Seek the way f Light. Be in tune with the Infinite.

Fight bravely the battle of life. Arm ourself with the shield of discrimination nd the sword of dispassion.

All is but one stupendous whole. Know his spiritual oneness of existence by living life of purity, inquiry, devotion and medi-ation.

Do not run away from evil. Rise above evil. Face it. Overcome it. Eradicate it. Bring in the Divine Light.

Let your life be dedicated to selfless service and spiritual endeavours. Let it be a source of inspiration to others.

Never allow defeat to overcome you. Be always courageous. Defeat is illusory; victory is real.

Find out your way back to God. Get out of this dark maze of Samsara with the help of the torch of discrimination.

This world is a bridge. Pass over it and reach the abode of life eternal; do not build over it.

Live not in yesterday, live not in tomor-row, but live, work, serve, love, purify, and meditate today.

RIGHT CONDUCT

Out of good life comes God-life. Good-ness is the threshold to godliness.

Learn to live well, to live the true life, to live the life divine.

Do not postpone a good deed. Do it now. Think not that there is time enough in the future. What guarantee is there that you will live tomorrow?

Cease to do evil; learn to do good.

Understand life. Live in harmony. Seek good company.

Make the mind free from the domina-tion of fear and hatred.

Resort not to unrighteousness, what-ever momentary benefit it might bring. You will have to pay heavily later.

Simple living is living in contentment with the minimum necessities of life.

Hear the teachings of saints and sages. Practise them. Elevate yourself above the ups and downs of the mundane, humdrum life.

Be frank and candid. Speak out your heart. Do not try to bottle up your emo-tions. But be careful and judicious in ex-pressing them. You will have peace of mind.

Return good for evil. But do not en-courage evil. Be self-dependent.

Give respect and sympathy to others. You will receive respect and sympathy from others.

Obey implicitly what your preceptor says; work selflessly; speak truthfully; love unselfishly; think rightly.

Return love for hatred. If you are not able to do that, be indifferent. But never meet hatred with hatred.

Cherish love in your heart, good-will, toleration and sympathy for all mankind. Let your life be not one of lip-service. Let it be a living expression of love, sacrifice, wisdom and courage.

Do not twist words, facts and topics. Do not try to guise the truth. If the truth is unpleasant be silent. But do not resort to or support untruth.

Make your life a worthy expression of

the spirit of goodness.

Purify your mind through good thoughts, good words, and good deeds.

Make your mind and speech one. Let your thoughts and words agree.

Practise the religion of simplicity. Have the motto of service and selfless love.

You should not postpone charity and prayer. You should do both the very moment the idea occurs in your mind.

Peace of mind is the fruit of a virtuous life. Therefore, lead the virtuous life.

Life without virtuous traits is like a desert without oases.

ESSENCE OF DIVINE LIFE

To speak the truth at all events, to speak sweetly with love, to practise non-violence and celibacy, to behold the Lord in all beings, is Divine Life.

Love, truth, and purity form the foundation of the edifice of Divine Life.

Character and devotion are the bricks and mortar, with which you have to construct the walls of the Temple of Divine Life.

The Temple of Divine Life has four pillars, *viz.,* meditation, purity, love and righteousness.

Through the means of service, love and meditation, Divine Life is lived.

The secret of Divine Life lies in the spirit of service and sacrifice.

No philosophy or religion in the world can teach anything better than: "Serve, love, give, purify; be good, do good; meditate, and realize."

Purify your heart. Purity is the very essence of religion.

Mortifying the body is not Divine Life.

Physical nudity and matted locks have nothing to do with Divine Life.

Divine Life is not a rejection of life and its activities, but a transformation of it into the Divine.

The path of duty is the way to glory and eternal happiness.

The path of duty is the path of righteousness, and the path of righteousness is the only path to everlasting peace and happiness.

Aspire ceaselessly to live in the Divine. Strive ceaselessly to realize the Truth.

Work untiringly for the good of others.

To have faith and devotion, to serve the preceptor and the saints, to practise meditation, and to attain Self-knowledge is indeed a supreme blessing.

Without self-restraint there is no Divine Life.

Do not mix much with people, but be friendly to all.

Children of Immortality ! Arise, awake, and lead the Divine Life of truth, purity, love and goodness.

Be merciful to all. Be kind to all. Love all. Renounce sensual pleasures. Meditate on the Divine. This is Divine Life.

The world is a composite whole. Do not entertain the spirit of separateness. In your heart and mind, be one with all.

The individual soul has to merge in the Cosmic Soul. The human life has to transform itself into Divine Life. This is the goal of life.

Find out your Centre. Dwell always in this Centre. This Centre is Atma, or your innermost Self.

Realize your real nature. Realize your Atmaswaroopa. A lion should not bleat like a lamb.

Do not be passimistic. Do not be negative in your approach. Be always optimistic and positive.

Your only duty is God-realization. All other duties should only serve as a means to this final goal.

Put aside sorrow and grief. Identify not yourself with the perishable body and

hind. You are the immortal Soul. Why hould you grieve, when your real nature s joy eternal?

To get established in the Self, to do haritable and noble deeds, to be pure at eart: this is indeed a supreme blessing.

Spiritualize your activities. Dedicate ll your actions as an offering to God. ractise detachment and self-surrender. ive in God.

Awake from the slumber of ignorance. e dispassionate. Learn to discriminate. leditate. Sleep no more! Behold the lawn of wisdom in your heart.

Lift the veil of human imperfections. ehold your real divine nature.

INROADS TO DIVINE LIFE

Seek first the spiritual kingdom with-n you.

Realize fully the message of the unity f life and the divine purpose behind it.

Stick to the fundamental principles of noble life. Reorientate them to suit the hanging times and conditions.

Never compromise on your fundamen-al principles.

Unfold all the latent potentialities of your soul through leading the Divine Life.

Escape from the world is not the solu-ion, but freedom from worldliness is what s desired.

Live in agreement with nature. Use your discriminative faculty. You will be happy, healthy and wise.

Swerve not from the path, whatever e the distractions and unfavourable cir-cumstances. Be rooted in the ideal. The struggle may be difficult in the beginning. But later you will reap a happy harvest.

Allow not wealth to harden your heart. It should be utilized for the good of others.

Be a servant of the poor, be a lover of the poor, be a devotee of the poor, be a brother of the poor, be a helper of the poor, be a healer of the poor. Your life will be blessed.

The greedy, the proud, and the covetous have no peace. The contented and the humble enjoy the blessing of peace.

Give: charity creates the feeling of oneness.

Give a little of cold water to the thirsty; give a few grains of food to the hungry; speak a few kind words to the afflicted. The Lord will bless you.

Seek to live with all in love and kindness, for who knows where or in what guise the Lord Himself will come to you.

Be a friend to the animals; serve the animals. The Lord dwells in all creatures.

FEEL THE DIVINE PRESENCE

If you can always remember that God is watching all your thoughts and actions, then you will not entertain evil thoughts or do evil actions.

Whatever you eat or drink, or whatever you do, first offer to the Lord.

Co-operate with the divine forces, and work for the promotion of peace and harmony.

Be not dogmatic and fanatic; be catholic, broad-minded, tolerant, and all-inclusive.

If the brute in you triumphs, love will have no scope to flourish.

Trust in the love and wisdom of God. You will be free from fear and worry.

A man of discrimination is always careful, vigilant and circumspect. He always watches carefully his thoughts.

Repentance is asking for the forgiveness of the Lord with real tears of grief, and imposing some discipline on oneself in the form of Tapas.

By feeling the Lord's presence every-

where, you can become fearless, and enjoy infinite peace and bliss.

Rise above all sects, cults and creeds. Sectarianism is an antithesis to spiritual life.

The sure way to Perfect Life is pointed out in the Gita. The message of the Gita is the Yoga of synthesis, with a special emphasis on any one of the particular aspects of Yoga chosen according to the temperament of the aspirant.

Disseminate the message of equality, unity, and cosmic love.

Dissemination of spiritual knowledge is the noblest form of service to humanity.

Spiritual enlightenment can only come from those who have attained such enlightenment within themselves. The blind cannot lead the blind. One who has seen the Light only can show the Light to others.

Only he is called great, who is merciful, who is endowed with self-restraint, righteousness and wisdom, who radiate joy and peace, who sheds divine light an lifts up the people from the quagmire c Samsara.

The perfect man is a beautiful combi nation of the "head, the heart, and th hand."

As the rivers flow on to the ocean, s may you flow on to the Absolute, the ocea of bliss immortal, where there is no diver sity, no disharmony, and no imperfection

Two letters lead to death; three letters lead to immortality. Mama (mine) leads to death; Na-mama (not mine) leads to immortality.

Desire nothing. Fear nothing.

Sparks of the Divine Flame! Back to the Divine Flame! Be one with the Divine Flame.

Meditate on this formula: "Nothing exists; nothing belongs to me. I am neither body, nor mind. Immortal Self I am."

TO THE BLESSED, HOLY GURU

(Sri P. Friedman, Johannesburg, South Africa)

"For, lo, though I walk in the valley,
In the shadow of death,
I fear no evil, for Thou art with me."

Blessed are the souls who come into contact with thee, holy Guru! Thou bringest about a beautiful change in one's life, and wonderful bliss and happiness. Thou art God, indeed.

Hand in hand, we follow thy Divine Path, and try to help each other along. Blessed holy Guru, the love we receive from thee is divine. We are always asking thee for favours and advice, and thou art patient and generous,—grandest of all.

It is only with thy grace that we advance on the spiritual path. Thou guardest us from evil and lower planes. Without thy grace, we are nothing. When we stumble and nearly fall, thou liftest us up again.

I see thee in the trees, in heaven, in the clouds, in flowers, in rivers, everywhere, for thou art all-pervading. O adored Guru! May the whole world turn to thee. May all be thy servants and have the privilege of kissing thy lotus feet. May the Lord bestow long life and health upon thee. Hari Om Tat Sat.

My Impressions of Gurudev

(Sri B.P. Bhuva, Nairobi, East Africa)

With the grace of Gurudev, I was ortunate enough to have his Darshan on th July, 1957, at 'Ananda Kutir.' Guru-ev is really a manifestation of Brahma. Ie has developed all aspects of spiritual fe.

While at 'Ananda Kutir,' I requested urudev to grant me a private interview ith him. He at once responded with a nile which said that, although he would rant me an interview, it would not be private one in the sense that God would e with us, a third party. I could realize at Gurudev was really God-conscious all ie while, in spite of the fact he was en-ged in activity for Lokasangraha or the ood of the people.

Gurudev has given Darshan to many his disciples, and they have felt that ey were in the presence of God. I no-ed that each and every action, whether entally, verbally or physically done by m, was *par excellence*. Only a Param-msa or a Purna Yogi could do this.

I looked at the cheerful face of Guru-v, at his fine and healthy physique at ; I observed his love and compassion to one and all who came to have his Darshan; he gave me an impression of a Samartha Yogi. He possesses an aura round his face which is the cause of attraction of many people from all over the world to him. He is still recoursing to strenuous activity for the welfare of humanity. He has trodden the spiritual path, not only in this birth, but, I believe, in the past births as well, and is now reaping a rich harvest of all the good deeds he performed before.

What strikes one most about Gurudev is his broad tolerance and well-balanced, synthetic outlook. His teachings are simple and direct. 'Serve,' 'love,' 'meditate' and 'realize' are his fundamental commandments, which cover the four Yogas.

Gurudev follows the routine of a Sadhaka even at this advanced age and when there is no need for that. It was a lesson worth noting. His life is an example to all. His personal care of the Ashramites and visitors is exemplary. Here all work enthusiastically and untiringly for the sake of furthering his divine mission. May we all be benefited by his presence on this mortal world.

MY LIFE HAS BECOME FULLER AND CLEARER

(Sri Judith McLean, Goulburn, Australia)

I have to express my gratitude, for my life has become fuller and much learer since I first corresponded with Swami Sivananda. Now I feel that my views re more catholic and my interests wider. I take an interest in things I would ne-er have considered before. I think more of God and universal love. My thoughts re more controlled, and I think before I speak. Courage is in me now to do nurs-ng again. It took me quite a while to find the courage and insight to do this.

Thanks and gratitude for the kind guidance and help received from Swami ivananda. I send my birthday greetings: Many happy returns, and may God bless y Master.

The Universal Motto of Sivananda

(Sri Pushpa Anand, M.A., *Dehra Dun)*

"Be good, do good." This one formula will do for Self-realization. "All the teachings of the prophets are contained in these four words," says His Holiness Swami Sivananda, the greatest living exponent of Hinduism, who is also the follower of all religions. But have you ever tried to be good ? Did you ever endeavour to do good to others ? Perhaps, every one of us unconsciously feels that he or she is the best in society, in every sense, doing the most ideal things that circumstances permit, and yet how strange it is that in our day-to-day life, we unknowingly create around us a network of friends and admirers, enemies and wilful slanderers, critics and passive spectators to our miseries, jealous passers-by and lip-sympathizers !

The reason is not far to seek. A correct perspective of our own weaknesses is not found in us: we, as a rule, are more conscious of our achievements, glory and a few good acts, and are totally blind to our major faults and foibles. A spirit of justification of our wrong actions, weak moments, selfish traits in our character, *etc.*, overpowers us, and we see only the most justifiable of our traits even in our most condemnable action. Impartial introspection of our mental set-up always tries to elude us, and we are forever deluded.

Saints of India, our ancestors and preceptors, since the days bygone, attributed this lack of correct perspective of our own selves, to our own base ego and its self-assertive nature. Maya or Illusion has clouded all our ways of reasoning and thinking and has deluded us to tread a wrong path. The Jiva or the individual souls takes birth again and again in this world, comes across the same kind of friends and foes, old and new, in different forms, undergoes the same cycle of huma struggle for existence and meets death a the end of each cycle, and the end of th problem is never in sight.

GOAL OF LIFE

How then are we to come out safe o this vicious circle? This is done only b changing our very outlook on life. Let u try to realize the purpose of this huma life. Let us listen to what Swami Siva nandaji has to say in this connection: "Lif is to serve, life is to forgive, life is fo the unfoldment of the spirit, life is to as pire to perfection and to love unselfishl and make others happy, life is to shar one's belongings with others, life is to fee God everywhere, life is to be courageous an pure and friendly to all, life is to be goo and to do good to all." This is the *summum bonum* of the human existence.

It is, of course, not very easy to trans form our very outlook on life by a stron decision on one fine morning. The pat of being good and doing good is not con fined only to those dedicated to the servic of humanity. It is open to one and all o us and has to be trodden step by step without faltering. The parable of the Goo Samaritan in the Bible is meant for th people of this world to be followed in lif at all times. We should guard ourselve against any feeling of complacency in thi matter. There is never an end to the scop of being good and doing good. Once th fruit of this ever-widening field of bein good and doing good is tasted, even the 2 hours of the day are not sufficient for u to stick to our resolution.

SELFLESS MOTTO

Let us not worry about what is feasi ble and what is not; let us only strive i

oing whatever little good we are capable f. Let us not be perturbed by what people ight say or by their criticism; let us only e silently engaged in living up to the elfless motto of being good and doing ood,—be it a simple dressing of the wound f a patient, or cooking a simple meal for he needy next-door neighbour, or impart- ng a few hours of lessons to deserv- ng students, or serving the members of ur community and others. It is the sure nd steady pace of doing things, step by tep, that really matters, without having o worry about the future.

We will do well to ever remember the ollowing well-known lines in all our self- ss undertakings:

"Keep thou my feet: I do not ask to see
The distant scene; one step enough for me."

The sceptic will always turn round and ay: "This is all empty talk. I have been rying to do good to others all my life. First, I applied this principle to my own elations and then extended it to my friends. People only exploited me fully, and in old ge now nobody comes to my rescue. This s a selfish world and it is foolish to serve his world."

We can come across scores of people aving such complaints. It is not their fault that they think so, but here, again, he defect lies in their way of thinking. In a message delivered from the Bombay station of the All-India Radio, during his All-India Tour (1950), Swami Sivanandaji observes: "You are not this little passing personality, hooked on to a mere name and form. You are not Ramaswami, or Mu- kherji, or Mehta, or Garde, or Apte. You have only fallen into this little delusion by an accident through some passing cloud of ignorance. Awaken, and realize that you are the Pure Atman." Herein lies the great- ness of his philosophy.

RENUNCIATION OF DESIRE

All our worldly troubles are due to our assumption of the 'doership' of all our actions and the predominant consciousness of the 'I.' If one had been trying to do good to others throughout one's life, what greater satisfaction and contentment does one need than that feeling of conscientious service to others, without expecting any- thing in return. If others had exploited such a selfless person, what cause was there for lamentation? If in old age nobody came to the rescue of such a person, his own good actions in the past will keep him in good stead.

Swami Sivanandaji Maharaj's philoso- phy is: "If you injure another man, you injure yourself. If you help another man, you help yourself. There is one life, one consciousness in all beings. This is the foundation of right conduct; this is the foundation of ethics." People generally come forward with complaints because they have not renounced the desire for the fruit of their good actions. It is for this purpose that Sri Krishna emphatically declares in the Gita that "renunciation of the fruit of action is even superior to meditation." To be good and to do good means to be ever prepared to bear insult and injury also. According to Swamiji, this is the highest Sadhana, in the sense that most persons are negligent of this. The secret of divine life is balance of mind, purity of heart, selflessness and expression of one's spiri- tual ideals in the service of humanity.

Credulity thinks not and reasons not, but believes. Man has the power to think, and thought makes man.

—*Swami Sivananda.*

The Book That Transformed My Life

(Sri Lucian Linde, Three Oaks, Mich., U.S.A.)

Words are too feeble to describe my deep feelings of love and gratitude towards His Holiness for the great change he has brought about in my life.

Although I came to know of him first indirectly, in 1956, by reading one of his inspiring books, entitled *Voice of the Himalayas,* it seems that since long I have enjoyed his blessed companionship.

Many years ago, in my early youth, when I still lived in Germany, I often read weird stories in books and magazines about mystic men in India and Tibet who could perform supernatural feats of mind and body. Moreover, I found, they were holy men of austerity. All this filled me with awe and uneasiness and made me ponder on the mysteries of life. I wished I knew more about these saints. Soon my mind turned involuntarily towards God. I read the Bible and went to Church and found the teachings of the latter shallow and often at variance with what I considered to be the deeper mysteries of God.

Years later, when I came to America, I was still groping in darkness with regard to my enigma. One day I stumbled over an advertisement of unusual books. One of the titles read: *Voice of the Himalayas,* by Swami Sivananda. The word "Himalayas" sent a shock to my head. I said to myself that I would buy this book even if it costs a hundred dollars, for I was convinced that it was written by one of those holy men. I ordered it instantly and received it a few days later. Having read one page only, I knew that I had hit a spiritual gold-mine. I read with tears in my eyes and with my heart aflame.

Almost instantaneously I could feel a change taking place within me, for his words had burned in my mind the true picture of the Eternal and had shown me man's true nature, his mission and destiny. I thanked God for this revelation. I could no longer hate or injure any man or being. I had no longer reason to worry or to fret, for God is ever with me. Now, wherever I turn, I see God; He is all about me, thanks to Sivananda. To this great Guru I do express my deepest and most heartfelt thanks, as all that is of real value I have found because of him. I thank him for the many books he has subsequently sent me, without asking remuneration in return.

May God spare Swamiji for countless years to come. Above all, may he see his noblest dream come true, towards which he directs all his indefatigable efforts: peace and eternal love reigning supreme among all men of all nations. Om.

SUBLIMATION OF BASE INSTINCTS

The carnal, or more precisely, the libidinous impulse, is a deep-rooted instinct in all creations. While in animals it is only instinctive, in man it is instinctive as well as euphemistically, or aesthetically or uxoriously impulsive. But man is endowed with the power of discrimination. He has the rare blessing of being provided with an intellect which he can use either in a right or wrong direction. Through that intellect, through the power of reason, one must attenuate and analyze one's instincts and impulses, evaluate their usefulness or denigration, and restrain and sublimate such of those urges that might behove so.

—Swami Sivananda.

God's Greatest Gift to Humanity

(Sri V. Narayana Mallaya, Cochin)

In these days of "scientific progress," n is trying his hands in all and sundry ngs but outside himself, and in the name conquest of nature he is disregarding the gher values of life. He is fast losing nself in this deadly game. The true ving grace lies today in spirituality, ghtly understood and assiduously lived. many persons the religions that men actised have been sets of dogmas, rituals d superstitions. The heavy weight of the rd realities of life and all its problems one side and the unscientific and some- nes, fanatical attitude of misconceived gmas on the other, have made man ut- rly miserable.

Mankind today is groping in the dark d is really hankering for a helping hand, pable of giving hope and solace and ght lead. H.H. Sri Swami Sivananda, r Master, is the answer from the sup- me Lord to the silent and sincere pra- rs of countless souls. His Holiness' ercy towards God's creation has made m the saviour of many a wandering and stressed soul, and that mercy works onders in fact.

It was given to Sri Gurudev to re- terpret religion, Yoga and Vedanta in such simple and magnificent way that people large numbers are inspired by their lu- dity and forthrightness, and they are so impressed by the practical way of life ved and preached by him, a life dedicated the service of God in and through hu- anity. Many are attracted to his lotus et, and they feel themselves blessed in aving obtained the key to the divine life of eternal sunshine, joy and bliss.

Sri Swamiji's teachings are very simple and most practical. He is freely accessible to one and all. There is no secret doctrine with him. He is perfectly humane in the purest form. He is the personification of auspiciousness. All sublime virtues find their full expression in our 'Siva.' He has a burning desire to serve mankind, and his large heart is full of love towards the struggling souls. It is beyond the mightiest of the intellects to fully understand the greatness of Sivananda.

In the *Bhagavad Gita,* a beautiful description is given about the realized sage. Sri Swamiji conforms to the Gita ideal of a perfect man, which says that one sees him as a wonder, another speaks of him as a wonder, another hears of him as a wonderful man, the like of whom is, indeed, rare; for he is but one among many thousands. Such is our Swamiji. His life is a living example of the teachings of the Gita, and his gospel has the same characteristic, —that of synthesis, the same style,—lucid and simple.

Sri Gurudev is constantly engaged in the herculean task of the moral and spiritual reconstruction of humanity. By the grace of God many good and pious souls are coming forward and joining the divine army of 'Siva,' to dedicate themselves to the supreme cause of the dissemination of spiritual knowledge. All glory to the Lord and to His chosen messenger who is His greatest gift to humanity. May divine life become the watch-word of the world.

The lesser the attachment to earthly values, the happier you are. The fewer the family ties, the more peaceful you are.

—Swami Sivananda.

The 'Shangri-La' that is Open to All

(Sri Paula A. Cornely, Jamestown, Calif., U.S.A.)

The English author James Hilton wrote a novel, *Lost Horizon*. It was produced in the U.S.A. as a motion picture, which I saw repeatedly, reading into it a much deeper meaning, way below the surface, and I was each time stirred by it to the very core of my being.

It deals with a monk, over 250 years old, who, as a young man, became lost in the Himalayas, and in a strange way found a beautiful, peaceful valley inhabited by simple, contented people, and he remained with them and guided their lives. This valley, far from struggle, strife and disharmony, called "Shangri-La," seemed in the West almost an antidote to our false conception and mode of life; the name became proverbial, and everybody now uses it.

The old sage wanted to leave the body, but his people needed a successor for guidance. Through the power of his thoughts, an aeroplane came down in the Himalayas, which carried a few passengers, among them a serious Englishman on a diplomatic mission. Climbing out of the plane, they feared the probability of perishing in ice and snow-storms, when they saw far in the distance a caravan of people approaching to take them down into Shangri-La, which was to them truly a paradise. The first meeting of the young man with the old sage will always remain engraven in my heart as something of extraordinary depth and significance, something totally unknown to us in the West.

GURU-DISCIPLE RELATIONSHIP

India has given to the world something which is infinitely vibrant and subtle, wonderfully inspiring and solace-giving, something which is a comfort and a standby in all hours of life's struggles,—something u heard of in the West! It is that extr ordinary, indescribable relationship betwe Guru and disciple. In the Christ's life we fi some similar traces: his concern and lo for his disciples, his walks and meditatio with them, but this soon became lost ages of darkness. You, brothers and s ters of Bharatavarsha, have this exceptio advantage and privilege before all oth races, and I ask you, do you fully treasu it, do you appreciate its tremendous imp cations and the immeasurable consolati that enters your life with it, and do y fully live up to it?

Who, with a healthy body ever sto to think of, appreciate and thank for th great blessing? It is so much taken f granted and only when something go wrong with it, does it suddenly occur us, what a wonderful gift was ours! Spi tually speaking, the picture is the sam It is easy and complacent to say, "Satsan is due to my good Karma !" Do these sa individuals consider themselves as "thri blessed" and remember those far, far awa who never have an opportunity for Darsh and Satsanga, whose hearts may be writ ing in agony for want of it? Do they ev stop to think that such privilege impos upon them a double, triple, nay, multip obligation? Please, in the name of all tho distant disciples, do think about this, a live up to it!

JAGAT GURU

In this age of ours we have, in spi of all the ghastly and inhuman happenin and wars, the great blessing to have in o midst Swami Sivananda, not just "a" Gur but the Guru of Gurus, a Jagatguru in th truest sense, one whose very breath

ve, compassion, understanding, help and crifice, who embraces all paths, all forms Sadhana, whose very thought is to make erything as fast, easy, simple and under-andable as possible, so that one and all n follow and advance to the farthest the quickest manner. Innumerable ghly qualified souls have voiced their opi-on, again and again, that never before, rough all the ages, has there been the re of him, and it is my absolute con-ction that this is so. He said so many nes: "I am here to serve you." What onderful, magnanimous words! They ould be to us a constant reminder that we all ever remain his debtors.

Many years ago Sri Ramana Maharshi nt me the message: "Who can stay you om making the voyage (to India) when e time is ready, and before it has come, what avail is it, to lose one's peace of ind?" Yet, no amount of fretting and asting energy made my trip possible, till gave such thoughts up in extreme dis-pointment. It was a serious let-down r me.

FIRST CONTACT WITH SWAMIJI

More years went by, till in the beginning of 1958 I woke up one morning with an entirely new determination, to return to Europe *via* India. In the meantime I had lost all contacts there and was much surprised, when one day an issue of *The Divine Life* Magazine arrived, God knows, from whom or from where, mailed in the U.S.A! It carried a very attractive picture and the address of our Guru Maharaj. I wrote to him. The answer was fast in coming, with the result that I am today his slave, anxiously looking forward to that climax in my life, that sublimest of moments, when my eyes will have the great good fortune to behold his human form! To me, all dramas of all ages combined cannot equal this in impact, greatness and depth! Indeed, he is the Grand Master who has bewitched and enchanted us all, living in 'Ananda Kutir,' the Abode of Bliss, our veritable Shangri-La, as if taken out of a fairy-tale book and transplanted into our distraught, disturbed world. Let us daily, nay, hourly raise our hands and hearts in sincere prayer for him!

THE 'SURRENDER GERM'

(Sri N.C. Robinson, Auckland, New Zealand)

Disease is rampant on this planet. Numerous are the germs. There is one kind to watch out for. It is readily caught from spiritual giants. It is 'surrender germ.'

A grave warning must be given here. Friend, do you have a special complex, —maybe, a few pet fears? Hang on to them tightly; they are liable to get away! In fact, there is a downright shortage of them in the vicinity of the Divine Life Society.

There are many things man is prepared to sacrifice, but to give up his capacity for resentment, or to let go of his sufferings,—no, not this. It comes as a shock when he realizes the surrender bug is pushing him to this extremity. The world and its drama also cannot be taken in full seriousness. There is too much inner laughter going on for that.

Friend, think well before opening letters and books from Swami Sivananda. Your sufferings are at stake. They could disappear!

The Parable of Fifty Per Cent Wedding

(Sri Swami Sivananda)

Once upon a time, there was an eccentric young man. He had a crazy idea. He thought that he should marry the young daughter of the King. He obtained a copy of her photograph. He had a good look at it and decided that she was the most suitable match for him. He made up his mind to marry her, and thus thought that fifty per cent of the wedding was over. He had wedding-invitation cards printed and went to see the King.

When the gate-keeper saw this young fool, he drove him away after snatching all the invitation cards and throwing them into the dust-bin. "You fool," said the palace guard, "Have you qualified yourself for becoming the princess' husband? Are you a prince yourself? Are you valourous? Have you been victorious in battle? First acquire these and then seek the princess' consent."

The young man went away with downcast eyes.

Similar is the case with the half-bal spiritual aspirants. They put on the ro of the Paramahamsa Sannyasin and rep "Sivoham," "Soham," "Aham Brahmasm They delude themselves that they are rea for the highest realization, without havi acquired the necessary qualifications. B like the foolish young man, they do n get admission into the realms of eter bliss.

The aspirants will have to acquire t valour of discrimination and dispassi They have to acquire the wealth of t sixfold virtues (Shat Sampatti). They ha to achieve victory over the mind and t senses. Then they can aspire for Moksh Only then can they approach God and pr for the Wisdom of the Self (Atma-Jnana

O aspirants ! First equip yourself wi the Four Means (Sadhana Chatushtaya Then Atma-Jnana will seek you. You w shine as saints, sages and Jivanmukta Otherwise, it is only fifty per cent wishf wedding, useless.

PROPAGATOR OF THE CULTURAL HERITAGE OF INDIA

(Sri S. Fazl Ali, Governor of Assam)

The dissemination of India's ancient cultural traditions and a wider appreciation of her valuable and profound contribution in matters of religion and philosophy are essential for the promotion of tolerance, understanding and peace throughout the world, particularly in the context of modern conditions, where fear and suspicion of motives on an international scale are fraught with grave possibilities of universal disaster.

Since the comprehensive teachings of Sri Swami Sivananda embody the quintessence of all that is most valuable and of enduring worth in the spiritual and cultural heritage of our country, I do hope and fully expect that the efforts of the great Society (Divine Life Society) which owes its existence to him, will on this auspicious occasion (the 73rd birthday of Swami Sivananda) succeed in expediting the materialization of a world order, which may be in the closest possible accord with the vision of the great master.

Disciple's Prayers to the Guru

(Sri Antoine Kuenzler, Duebendorf, Switzerland)

Your 73rd birthday gives me the opportunity to thank you in my humble words for your spiritual services rendered to this materialistic world.

You do not depend upon thankfulness, you do not want thanksgiving, because you have been asked to serve, in this human body, by the greatest of our Masters—Krishna, Buddha, Jesus, with whose powers you have been blessed. That which you teach us today, beloved Master, was once upon a time the possession of all of us. We also could be masters of your attainments, but we allowed ourselves to be deceived, and there is still much earthly Karma which we have to atone for, so as to be allowed to continue our services on subtler planes of existence, until we are welcomed by the Father in the heavenly abode.

I said to serve. Yes, we are servants or leaders by nature. But all of us have to serve still for a long time—our brothers, in whose hearts all our great Masters dwell, as we ourselves are indwelled by them. And to serve means to lead by example, to reign in humility, so that God may bless us.

My sincerest prayers, beloved Master, are: Take your dwelling in all of us. We daily call for your help, in the morning and in the evening, for this world of ours, for strength in service, for our enlightenment.

Yes, you want to serve still more. Bless all the officials of the states, their thoughts, their people, the scientists, but also those that engage themselves in agricultural work. Give the power of penetration to our thoughts, so that the negative currents may be changed into positive ones, help all those that serve the world, all those that have been deprived of their freedom, so that they may attain to knowledge of the World-Spirit by their prayers. Bless their prayers, their endeavours.

And what do we offer to you? All we can do is to promise that we will serve all, and try to awaken the Christ within us and in our neighbours. We pray, meditate, ask and beg: Dwell within our hearts, for we need your blessed power to guide us on the way. And simply: we thank you, beloved Master, that you have awakened us, encouraged us to serve—to serve with Chirst—in the spirit of dedication. May you always be our dwelling place; may you continue to answer our call—in the morning and the evening. May you continue your blessed work for a long time to come, for we want to have you for ever.

INGREDIENTS OF SUCCESS IN THE SPIRITUAL PATH

Persistent effort, intelligent and judicious approach to the problems of life, sincerity, trust in the grace of God, selflessness and detachment, can best give you success in the spiritual path. By repeated attempts, you have to try to secure peace and poise within yourself. Mental dejection and tossing are an outcome of a weak will, discontentment, frustration, a tottering conscience, a clouded understanding and a deluded intellect. These are opposed to success in the spiritual path. They have got to be remedied, as a first requisite.

—*Swami Sivananda.*

The 'Mantra' that is Dearest to Gurudev's Heart

—WITH SOME ILLUSTRATIVE ANECDOTES OF HIS STAY IN MALAYA—

(Sri Swami Venkatesananda)

यज्ञो दानं तपश्चैव पावनानि मनीषिणम्

Sacrifice, charity and austerities, purify man.—Gita

The *Mandukya Upanishad* starts with a declaration that all that exists, all that existed and all that might exist in future—everything—is the product of, and is contained in this one syllable OM. This is supported by the Bible, too, which declares: "At first there was the Word, the Word was with God, the Word was God." Lord Krishna also eulogizes the Pranava in the Gita by characterizing it as one of the three designations of Brahman; and it is for this reason that OM is chanted by the Brahmins at the commencement of every religious act. For a Hindu this Pranava is the most sacred Word. He repeats It with every breath when he has entered the fourth—the Sannyasa—Ashrama, and this leads him to liberation. Gurudev declared during his All-India-Ceylon Tour in 1950 that OM, Amen and Amin were one and the same. Thus the Pranava was shown to be equally sacred to the Hindu, the Christian and the Muslim.

Equally potent is the Word RAM to a Bhakta. It is the Taraka Mantra—a Mantra which saves man from the trammels of Samsara. What is OM to a Vedantin, RAM is to a Bhakta.

GURUDEV'S MANTRA

There is yet another Sacred Word, a Taraka Mantra in the true sense, and a name of the Lord. Gurudev has meditated all the twenty-four hours of the day from his 'teens to the present day on the significance of this sacred Word. To him it represents the quintessence of Vedanta. Th Word he has written on the tablet of h heart, with his own blood. With ever heart-beat and with every breath he r members this Mantra. It is GIVE. God ha endowed him with a large hand—eve physically this is only too true so tha when he gives a 'handful,' it is 'bellyfu to the recipient. He makes the best us of this divine gift. This majestic and mag nificent frame of a body cannot but pos sess a large heart.

This 'giving' habit is second-natur with him. Now, as it was when he wa a boy, his nature is to 'give.' Psycho-phy siologists tell us that a man's health de pends to a large extent on the state of hi mind, or, let us say, his heart. A man o large heart must enjoy exuberant health A man of balanced mind must have well proportioned limbs. Gurudev has neve known what contraction of the heart means Nor has he suffered from illness; the word 'suffered' is important here, for, though du ring his period of severe austerities he contracted several chronic ailments, *e.g.* rheumatism, lumbago, *etc.*, they seem t admit powerlessness to make him groan and to have made a sort of friendly com promise with him by which he has agreed not to drive them off, and they, in their turn, have agreed not to harass him much

STRIKING GENEROSITY

All those who have had the opportunity of even having his Darshan and Satsang even for a few minutes, have greatly eulogized his generosity and large-heartedness. Thousands who had come to him for a casual Darshan have been electrified by

his spontaneous 'giving' nature. They realize to their surprise that he has an Ashram to maintain and the Divine Life Society to immortalize. They see that greed which naturally goes with the establishment of an institution, is conspicuous in him by its absence.

Has Gurudev come to re-deliver the Message of the *Upanishads?* This is what the Creator taught his three sons. The story occurs in the *Brihadaranyaka Upanishad.* The three sons of Brahma—Deva (celestial being), Manushya (man), and Asura (demon)—went to him, and after living with him for a number of years, observing the vow of celibacy, requested him to give them Upadesha. Brahma told each of them individually the letter 'Da.' "Have you understood?" he asked. Each of them replied in the affirmative. They introspected and naturally faced the evil lurking in them, to which, they felt, Brahma must have suggested an antidote. Man reflected: 'I am by nature greedy and desire to amass everything for myself. So, Father should have warned me against this and commanded me to GIVE. The word must, therefore, be 'Datta' or a command to perform charity." This is the Sacred Word, the Mantra, that Gurudev has come to re-initiate humanity into.

The early manifestations of this trait in him, during his childhood, were remarkable. What he did playfully then, he continued to do in all seriousness in his later life. As a student, it was the presence of this quality in him that won the hearts of many companions—and most naturally so—because he gave them a lot, in objects and knowledge. As a budding doctor and journalist he gave away medicines, 'consultations' and his own journal, free to the deserving.

GURUDEV IN MALAYA

Now let us behold him as a doctor in Malaya.

To humanity that wanted 'his cloak,' he gave himself. That is very rare and extraordinary in a flourishing doctor or even a gentleman of the modern world. His heart melted at the sight of every passing beggar. It was expanding—often at the expense of his financial position. But, as it expanded, it brought to him a compensation. He rejoiced that the Lord had given him an opportunity to serve and to give. There was another reward—his name as an unrivalled benefactor spread thoughout Malaya. Dr. Kuppuswami (for that was his name), however, viewed this from a different angle. To him, his fame opened a vaster avenue of service. To those whe were near him, and serving him or with him, this meant a greater demand on his energy and purse. His name was on the lips of everyone in Malaya. To everyone his door was open.

Sri Narasimha Iyer said that if anyone got stranded in Malaya, or if anyone was in need of help, people would at once direct him to 'Dr. Kuppuswami, in Johore Bahru.' And, none went back disappointed through the doctor's gates.

FRIEND OF THE POOR

"Oh, noble Sir," wails a beggar on the road, "I am hungry and have had no food for the last two days. I am nearer death than health. I have cried at every door. Alas ! Who can understand my suffering? Even God seems to be cruel, beacuse He is bent on prolonging this miserable existence." He is about to beat his head and fall down. Though this was not addressed to him, Dr. Kuppuswami pats the beggar on his back. "Come here, brother," the Doctor leads him to his own compound. "Rest

here for a few minutes. Oh, Narasimha Dikshitar (that was the name of his cook), please give him a cup of water." As he is doing this, the Doctor 'steals' into the kitchen. Food is ready ! An idea dawns on him. He runs out. "Oh Narasimha Dikshitar ! Bring half the rice and other preparations. Take a good leaf; put it over the plate. Then arrange all the items nicely on it and bring them here at once. Quickly, quickly !" N. goes in and brings the food. "Here you are ! Old man. Take this food and refresh youreslf."

The beggar is unable to believe his own eyes. He rubs them to make sure that he is not dreaming. "Come on, why do you hesitate?" Moved with gratitude, the beggar begins to eat his feast. Occasionally, tears escape his eyes, though he tries his best to check them. Dinner finished, he washes his hand as the tall Doctor stands by his side and pours out the water. Before the Doctor realizes what the other man is doing, he falls flat before him and hugs his feet. The Doctor sends him away with pocket money enough to feed him for a couple of days in case of need ! N., who has been watching all this, is unable to make anything out of it. Doctor turns to him and says: "Come on, let us take our food now."

What will this poor N. do? He had prepared food only for two. Half of that has already been doled out to the beggar. "You may take your food. I shall prepare some again and eat later," replies N. Quickly comes the retort: "No, no. It does not matter. We shall share what there is between us. What is there if we have to take half the usual quantity one day? Hunger is the same in every person. By giving food to the beggar we have appeased hunger; whether it is his or ours is all the same." Immediately he sits down for lunch.

Thus did Gurudev teach mankind th practical application of the great lesson o the *Bhagavad Gita*:

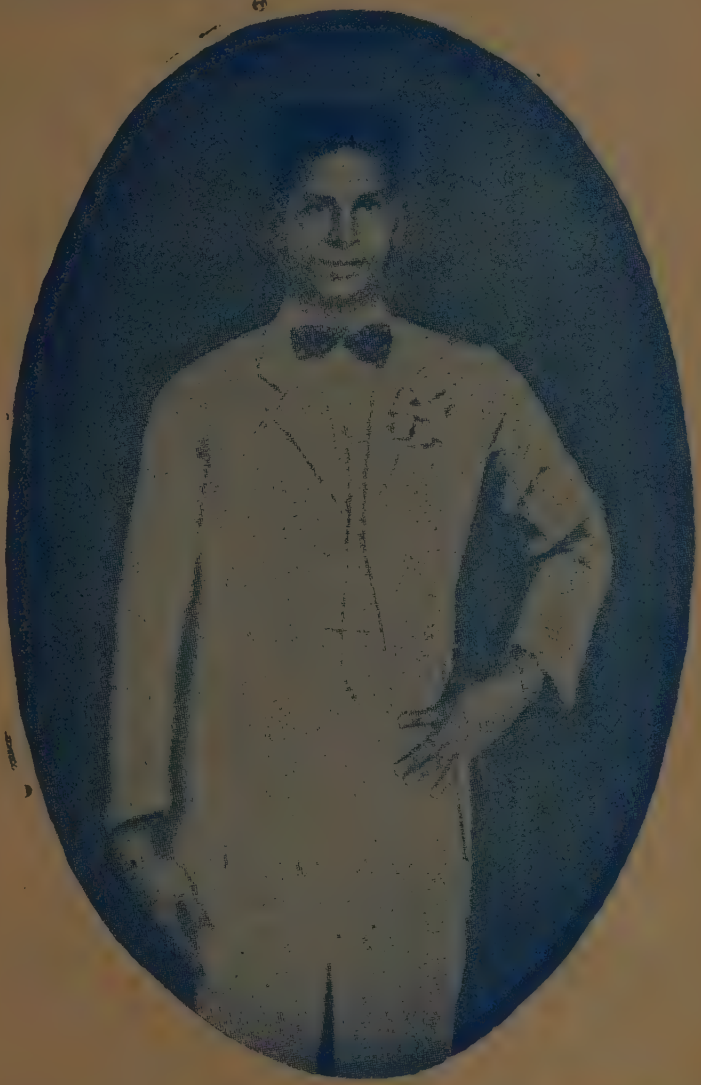
The righteous who eat the remnant o the sacrifices are freed from all sins; bu those simple ones who cook food (only for their own sake, verily, eat sin.

CHARITABLE NATURE

N. recollects another incident muc similar to the above. A beggar comes to th Doctor's bungalow and prays for a fe coppers for him to get food. After ascer taining from N. that food would not b ready soon, the Doctor runs to the door an asks: "How much have you to pay for meal?" The beggar casualy replies: "Thir ty cents, Prabhu." The huge hand at onc dives into the coat pocket and brings ou a fifty-cent piece. "Here you are ! Tak this and have a good meal. Is that enough? The beggar is wonderstruck; he rarely go such treatment. His lot has always bee kicks and abuses. Here is one who woul give him more than he wanted, and woul further ask him: "Is that enough?"

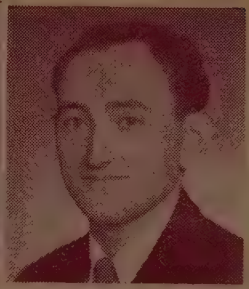
Seeing him stand dumbfounded, Guru dev repeats his question, jingling hi pocket all the time, as if impatient at th man not asking for more. He tarries a mo ment. No reply from the beggar who ha no consciousness of the outside world a all and who is immersed in a deep reverie Out comes another fifty-cent piece. "Here take this. Don't hesitate to come to m again if the money is insufficient for th meal." The feel of another coin brings th beggar back to mundane thoughts. He crie out of joy, blesses Gurudev: "May you who are the very embodiment of charity live long and attain to great heights of pros perity," and departs.

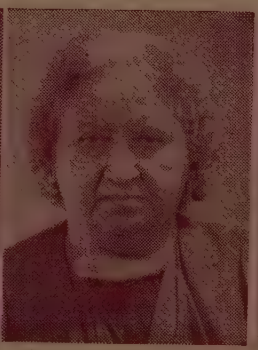
Sri Swami Sivananda in 1915



When He Was Dr. P. V. Kuppuswami

CONTRIBUTORS





Top row (left to right): B. P. Bhuva, Swami Venkatesananda, Joseph Zamora, and Vinoy Vihari. *Second row:* Mirza Ahamad Ali, Maj-Gen. A. N. Sharma (rtd.), K. S. Ramaswami Sastri, Swami Paramananda, and Sq.-Ldr. V. S. N. Murty. *Third row:* Edward de Bittencourt, Lori Goehl, Ivy Taylor, and Barbara Meyer.

The Doctor would always keep a lot coins of all denominations in his pocket. hile pacing the verandah of his house or he walked along the road, his hands ould be jingling the coins to remind him their presence. He would be sorry if e morning he had not been given the ual quota of change.

COMPANIONSHIP TOWARDS COOK

Where beggars would get such treatent, what would be the lot of the cook? he cook, Sri N., was never allowed to feel at he was in any way inferior to the aster. (More than 35 years later, N. nounced the world and joined Sivanandaram at Rishikesh, was initiated into the der of Sannyasa by Sri Gurudev a few ars before he attained Mahasamadhi at e feet of the Master.) As soon as the oking was over, the Doctor would get to the kitchen and ask N. to spread the ble. This is what happened to N. on s first day of service with the Doctor. N. ry reverently, as it behoves an employee, aced a wooden seat on the floor and in ont of it a silver plate. He was ready serve. But the master had a different ea. He said: "You also sit down now, ong with me." To N. it was strange, sitng with his master and taking food. "Sit my left side. Place all the preparations the middle. We will serve ourselves and t together." As they began thus, the rn for ghee came. The Doctor took a ttle out of a small cup of ghee placed to s left, and emptied the rest on N.'s plate ith astonishing rapidity. The technique as repeated when the turn for serving curd rrived. N. now understood why the Docr had asked him to sit on his left. It ould facilitate the Doctor's service of the ook ! (According to the Indian custom, urudev generally ate with his fingers, sing only the right hand.)

GUEST IS GOD

"May the guest be your god !" is a Vedic injunction (*Taittiriya Upanishad*). It must be said to the credit of our holy motherland that a guest, in days of yore, had always been honoured and the utmost hospitality was shown to him. It is said that a man shall not take his food till he has satisfied the hunger of at least one guest. Disrespect of a guest has been condemned in no unmistakable terms in the Srutis (revealed scriptures) themselves. Little lad Nachiketas enters the abode of Yama, in his absence, at the command of his father and lives there three days unattended by anybody. When Yama sees him at the end of this period, he is greatly perturbed. "A Brahmin guest enters a house like fire. Hope, company with good men, friendly discourse, sacrifice, pious gifts, sons and cattle: all these are destroyed in the case of the ignorant man in whose house a Brahmin guest stays without taking food." (*Kathopanishad*) The glory of worshipping guests and feeding them is described at great length in the Puranas and the Mahabharata, irrespective of caste.

We have already seen how Gurudev used to treat beggars. One of the early effects of his popularity in Malaya was the large circle of friends that grew around him. "Vasudeva Sarvam" (all this is the Lord) was the feeling that permeated the noble Doctor: and everyone had a place in his loving heart. This resulted in twofold blessing for the Doctor. These friends often became his guests, and, subsequently, they introduced others to him. The art and science of Atithi-Satkara had probably its best exponent in him. When he invited a guest or when a guest 'invited' himself to his house, the Doctor would at once ask a grand feast to be prepared. N. said that this meant a feast every other day. Even

if the invitee had only come for tea, he would be entertained with overwhelming lavishness.

SHARING HABIT

Another highly interesting trait is worth noting here. The basic urge in him to share what he has with others becomes irresistible when the object to be shared is something extraordinary. N. gave us the following example. One day the Doctor entered the kitchen when N. was preparing plantain-curry. Even when it was in the pan, the Doctor took out a few pieces and started eating, all the time saying: "O ! Narasimha Dikshitar ! What do these rich people know of happiness? What happiness do the princes enjoy? Look at this! Is there anything equal to this in the world?" Soon the excellence of the preparation prompted him to exclaim that it was a first-rate curry.

With a saucer and spoon in hand, he ran to the telephone. He had remembered his friend S., to whom, so it seemed, plantain-curry was as dear as life itself. "O ! Subrahmanya Iyer ! You know what I am doing now? Eating a first-class plantain-curry....Yes, yes....I shall send you immediately it is out of the oven....No, no, I took it even before it was taken out.... My new cook, Narasimha Dikshitar, a stalwart figure with a towel round his waist, will bring it to your house just now. He does not know the place; so, be on the look-out."

Cooking was over and N. asked the Doctor if he would take his food. "First take a plateful of that curry and give it to Subrahmanya Iyer. Do you know the house? No? Ask somebody on the road. Take it to him first and then we shall eat." This is Gurudev's new interpretation of the term 'Give and Take.' First give a share of what you have, to others, and then ta yours.

On the 21st of May, 1955, Swamiji r ceived a letter from Sri Arumugam, wh was an old friend of Sri Gurudev durin his stay in Malaya, in which he said: remember your cheerfulness, kindness, he and encouraging words. I remember, to that I used to knock at your door in th afternoons on my way back from the Ban and you seldom missed your kind offer cakes."

REFUGE OF DESTITUTES

Dr. Kuppuswami's house in Johor Bahru was the refuge of everyone wh needed a foothold on arrival in Malaya This is one of the most prominent trait in Gurudev. He never forgets the lesson he had learnt from life. The difficulties h has had to endure he wants to save other from. He knew what it was to arrive a a stranger in a foreign land; he was, there fore, ever eager to rush to the aid of any one who had just arrived in Malaya an had not found a lodging. N. narrated th following story of a young lad, Subrama nian by name, aged 24, who turned up a the Doctor's house one morning. He wa a matriculate and had come to Malaya i search of a decent job. He went to Singa pore and met a prominent South India gentleman there who at once directed hin to Dr. Kuppuswami in Johore Bahru, with the remark: "Go to Dr. Kuppuswami i Johore Bahru; he will do everything fo you. He is the kindest and noblest gentle man you can find in these parts. If h cannot do anything for you, then, I an afraid, none else can."

The young man was, however, full o most harrassing doubts and misgivings He had known what these 'big' people were and he did not expect the 'big' Doctor to b

herwise. Anyway, as he had nothing e to do, he journeyed to Johore Bahru. he entered the Doctor's compound, there s a peculiar mixed feeling in his heart: ssimism generated by past experience and inexplicable hope and joy. The Doctor d gone out for a walk, with N. It was ghtfall when he returned. Immediately went to the young man and asked him hat he could do for him. S. explained the Doctor the purpose of his visit and quested the Doctor's assistance in securg a job. The Doctor's response surprised m. "Oh, yes," replied the Doctor. "Sure, I will see that you get a job. Now, me in. You can stay with me for the esent and make yourself quite at home. his is your own home. Come, let us take od." The boy's feeling had better be magined.

EXTREME HELPFULNESS

He stayed; and he was treated by the octor as his own borther. One full month assed. Then the Doctor took upon himelf the task of getting him a job. There s a hidden lesson even in this. By finding im a job immediately on arrival the Docor did not want to give him the impresion that he was eager to get rid of the oung man ! The Doctor asked one of his riends in the Railways to get him a job, nd it was done in a few days. The young nan joined service on a salary of 40 dollars month. He wondered: would he be asked o find his own lodging? At food-time the Doctor opened the topic of his own accord nd in his own inimitable way told the young man that he need never think of going ! S. stayed for another month. He got his first month's salary. Then he himself thought he must stand on his own legs. Guessing his mental condition, the Doctor agreed.

The very next day the Doctor found him a moderately-rented decent flat to live in, arranged for his personal effects to be removed there, asked N. to supply him foodstuffs enough for one month and all the cooking utensils neecssary. He assured S. that he had himself told the shopkeeper to allow him any credit he wanted. On top of all this came the assurance that in case of any need, he should not hesitate to call upon the Doctor. Mark the thoroughness with which help is rendered ! It is not that the other man ought to be grateful for the little help rendered. But it is always: have I done all that I could, and therefore should, do?

The Doctor gave S. a grand parting feast, escorted him to the new home and set up the new house. As he re-entered his bungalow, the Doctor's face was aglow with satisfaction. He was full of joy at the good fortune that he had of serving a needy soul. He rejoiced, in the words of the *Dhammapada*: "Ever more and more in the visualization of his meritorious deeds."

This type of service he would render to the sick people, too. Sometimes patients would be his guests for want of facilities in the hospital. This is what happened to a patient suffering from a complicated throat disease. He came to the Doctor who examined him. He found that the surgical resources at his disposal at the local hospital were inadequate to cure this man. At once he wrote a personal letter to one of his friends in a Singapore Hospital, gave the patient a ticket to Singapore with quite a decent amount as pocket-money, and sent him off with directions to present the letter to his friend. N. said that the doctors in the bigger and better equipped hospitals had such high regard for D. Kuppuswami that they paid special attention to patients referred to them by him.

The patient returned completely cured. Dr. Kuppuswami felt that the case was important enough to call for wide publicity. He wrote all the details of the case in the form of an informative article and had it published in several newspapers.

ALTRUISTIC ATTITUDE

N. completed his first month of service under the Doctor. The salary that had been agreed upon was 25 dollars a month. On the morning of the first of next month, the Doctor ran into the kitchen and handed over an envelope containing 35 dollars to N. N. could not make out the reason for the 10 extra dollars. Perhaps they were for some purchases to be made that day? He looked at the Master. "That is your Sambhavana, Dikshitar," clarified the Doctor; and asked "Is it enough?" This word 'Sambhavana' has a holy association and means an offering made with devotion and reverence. N. said that he never heard the words 'salary,' 'pay' or 'wages' from Gurudev when he paid the servants their dues. Even then the Doctor looked upon his servants as God. How then could he use such 'mean' expressions? Whatever he gave them was an offering unto God by him.

Almost half a century later, today also we find this divine quality in him. But now it has acquired a greater significance and better clarity for us. For, it is in absolute conformity with his Fundamental Teaching that all that we see is God. When he welcomes his disciples, when he gives Prasad to disciples or guests, when he gives presents to servants or scholars or Pandits, the unmistakable attitude he adopts is that of a devotee worshipping the Lord. The scholar or the Katha-Vachak (one who discourses on the scriptures) does not expect any presents from the sage but considers himself blessed that he was able to offer his talent at the holy feet of the Lord Incarnate. He is wonderstruck wh Gurudev offers the present with t words of the Gita: "Patram, Pushpam." H is overwhelmed and invariably feels th he had learnt more from this single a of the sage than he could from all t scriptures he knew by heart.

LIBERAL ATTITUDE

The doctrine 'From each according his capacity and to each according to h needs,' has a silent but true votary in Gur dev. That, too, is one of his inborn trait There is, however, this great difference be ween him and the other advocates of th doctrine. It applies to him in one part ar to others in the other part. 'To each a cording to his needs': he, as the maste would ensure that this is observed. Bu 'from each according to his capacity': h would not extract work from anyone bu would wait patiently for voluntary offe of service. This is because of the funda mental doctrine that governs all his a tions, *viz.*, that we serve the Lord in al and what we give is but an offering to th all-pervading Divinity.

This attitude was in evidence even du ring his life in Malaya. The Doctor ha an assistant whose duty it was to help hi with his correspondence and also in dispens ing medicines. Most of his letters th Doctor would write himself. Even so, h would prefer to do his own dispensing: onl then is the worship of the 'Patient Nara yana' complete. But, this gentleman-assis tant would come in time to keep the Doc tor's company at lunch or dinner. Especial ly, if there was some special preparation, th Doctor would himself keep a good shar for this assistant, even if he came late and his only job that day would be partak ing of this feast.

SERVICE OF SADHUS

N., during his short period of servic

under the Doctor in Malaya, came across one incident: the one that he always recalled vividly. It reveals Gurudev's innate devotion to the holy order of Sannyasa and to those who had renounced the world. It is well to remember, however, that few Sadhus could be seen in a far-off town in Malaya. This Sadhu called on the Doctor one fine morning, on his way to Singapore. He had heard much about this 'incarnation' of charity and generosity, during his travels in Malaya, and had just dropped in to see him. The Doctor was beside himself with joy at the very sight of a Sadhu. Self-forgetfully he ran about entertaining the Sadhu. He washed the Sadhu's feet with his own hands, made him sit comfortably on a sofa, and started fanning him, at the same time asking N. to give him a glass of warm milk.

The Sadhu was extremely pleased at this hospitality. The Doctor insisted on his staying with him for an indefinite period of time. The Sadhu stayed for a couple of days and said that further stay was not possible on account of some important engagements he had at Singapore. With a heavy heart, the Doctor reluctantly trudged along to the station, reserved a first-class berth for the Sadhu, to Singapore, returned home, fed the Sadhu sumptuously and gave him some good South Indian preparations to be used *en route,* took him to the Railway Station and sent him off with tears in his eyes, with an insistent request that the Sadhu should write to him when he proposed to return to Johore Bahru. The Sadhu himself was visibly moved at the parting: such was the pure, unselfish and divine love that he had seen in the Doctor. The Sadhu gave the promise asked for; and was soon able to redeem it. Circumstances made it impossible for him, however, to halt at Johore Bahru. Dr. Kuppuswami met him at the Railway Station with a big flaskful of coffee, and a lot of South Indian preparations. The Sadhu was highly pleased to meet the Doctor again, and blessed him with a full heart.

THE SUPREME MESSAGE

GIVE, GIVE, GIVE: is his creed, his philosophy of life, his life-breath. The quality was born with him: this divine being has obviously come into our midst only to restore charity to the human heart. That is by far the greatest and most significant aspect of the Sivananda Avataram. It is the glimmer that heralds the dawn of a new civilization. It is the only solution to all the problems that face mankind today. Charity not only covereth a multitude of sins, but is the key to human happiness, prosperity and peace. World peace and prosperity depend upon it. Brotherhood of man and goodwill among mankind are based on charity and thrive on it.

This supreme, life-giving and life-transforming message has been given by Gurudev in every lecture that he has delivered throughout India during his All-India Tour and even during his earlier tours; this message has been broadcast throughout the world by his soul-elevating writings, and, above all, by his own divine life and radiant example.

This is a common sight at the Ashram. Visitors and devotees bring and offer fruits. Gurudev immediately takes the fruits, *etc.,* in his hands and starts distributing them to all the inmates of the Ashram and the visitors, too. I have seen sincere devotees of Gurudev—who had brought some offering that they had found on previous occasions he had relished, in the fond hope that he would himself taste them—standing with a look of anxiety and inexpressible disappointment while Gurudev was all eagerness to distribute the special Prasad to as many others as possible;

when just a 'pinch' of it was left over, Gurudev would 'suddenly notice' this and say: "Ohji, give the balance to me; I like it very much, and he has brought it specially for me." That is just to please the devotee who could not yet grasp the significance of Gurudev's divine action: through the very act of distributing the fruits to others in the very presence of the devotee who had brought them for him, Gurudev had taught silently that sharing with all, with the attitude that one Self dwelt in all, was the best way to expand one's heart and attain Cosmic Consciousness.

NOTE

The above is a portion of a forthcoming book, *Gurudev Sivananda*, by Sri Swami Venkatesananda, which is in the Press. This unique biography of the Divine Master is the first detailed biography which gives in vivid details the story of his illustrious life from birth up to date. Highly interesting and illuminating incidents from the life of the Master are included. These anecdotes, many of them unpublished so far, have been zealously gathered by the author from the casual talks of the Master—Sri Gurudev himself—and those who were closely associated with him in his boyhood, during his sojourn in Malaya, and during the period of his austerities in Swargashram.

This vivid account of one of the greatest Yogi and sage of modern India will prove to be a constant source of inspiration, not only to seekers after Truth, but to every man and woman who aspires to lead a good and perfect life, full of peace, joy and success, as it provides a blue-print for such a life.

The book is being translated in several Indian languages simultaneously.

Guide and Friend of the Down-Trodden

(Sri David Klatter, Miami, Florida, U.S.A.)

To have found Swami Sivananda is to have objectified one's yearnings and goals. He is an externalization of the pinnacle of man's cherished ambitions. I wandered into the path of Yoga that led to his light.

Whilst roaming and trotting around the globe to discover my 'missing rib,' I found Swami Vishnudevananda and learnt the thirteen basic Asanas. This was just one of those happy intervals that compensates for a whole lifetime of agony! Through Swami Vishnudevananda, I contacted his majestic personality.

Swami Sivananda's personal letters to me from time to time were administrations of healing drugs to a bleeding soul. I felt his outstretched hand caressing my down-bent head; I heard his voice in pitch dark, comforting my erring spirit. His image drives and sweeps evil away as chaff is blown away by the wind.

This great saint walks with me; he lives with me. In unison we are facing our Maker. He is a good intermediary. He has minimized my weak spots. He has laboured on the merits, the innate ones, with which we are all gifted. He has been removing from my path, thorns, spikes, glass-pieces, and replacing them with fragrant roses, and life-invigorating breeze. He is the friend of the down-trodden.

What Swami Sivananda Symbolizes

(Sri Marjorie Ohman Avery, San Francisco, U.S.A.)

It has been often said that "the greatness of a man is in relation to the good he has done for others." Since everything is relative except God, I think most of us can accept this definition. Many souls can live a pure life in some isolated locality, but may not possess the power of transforming others or bettering the material as well as physical well-being of their brethren which Sivananda has manifested in his life. Many have great intellectual powers, and can eloquently express themselves through the spoken as well as the written word, but cannot pragmatically help their fellow-men by their linguistic talents, though even this Sivananda has accomplished.

When I think of my Guru, Swami Sivananda, I do not flood my mind with all the great things he has accomplished in his seventy-three years on this planet. These have been lauded by others. I do not even think of the fantastic literary out-put that has marked his passing years. The one permanent feeling I have to express to all who read this article is that there is one person in this selfish world that would lay down his life through unselfish love for the spiritual welfare of mankind. We have such a one in our midst who dwells in the hearts of all.

Much can be said about a Master's existence being a spiritual symbol.

The one, transcendental, ineffable quality that makes Sivananda the great soul that he symbolizes is his power of spiritual love. It is the one quality that all the saints and divine incarnations possessed, such as Jesus, St. Paul, St. Francis, Gandhi, and my own beloved Guru. It is this mysterious energy of love which floods every one of the souls that comes in its blessed contact. It heals, energizes, harmonizes and brings to all "the peace that passeth understanding.

Love is the cohesive power of the universe. It is the spiritual nourishment on which the soul thrives, and without it a man becomes barren like unto the Sahara. Today, when civilization is at the cross-roads, when again we are being threatened with another global war which great scientists tell us would be "the war to end wars," because of our incredibly destructive weapons, are we playing our spiritual role as Sivananda tells us to do? Are we integrating our lives by what Sivananda symbolizes to us ? Are we, each day, giving ourselves in love through our unselfish actions?

Today the world has a greater number of schools than ever before in history; greater scientific discoveries are changing the life of mankind. The life-span has been decidedly lengthened by the marvellous discoveries of medicine and improvement in living conditions. Yet statistics show that never has the world faced greater social problems. Juvenile delinquency is on the increase; suicides, divorces, mental breakdowns, plus a high crime rate plague the world.

The one panancea is to love others unselfishly as Sivananda has done during his wonderfully divine life-time. The greatest of all gifts to one who has given so much to so many is to let this ideal of spiritual love be the true cause for our earthly existence.

Sayings of Sivananda in an Acrostic

(Sri Narayan W. Saraf)

[Director, Sivananda School of Yoga, Hamburg, Germany]

"O Gurudev, on your birthday, I wish you good health and long life, to guide the world."

O ffer all your actions to the Lord.

G od is an embodiment of love, wisdom and bliss.

U nless an aspirant serves with Atma-Bhav, he lives in vain.

R eform yourself; the society will reform itself.

U ntruth is change, decay and death.

D on't speak without thinking; don't act without reflecting.

E motional excitement is not devotion to God; devotion is pure love.

V iews and opinions are different aspects of approach.

O ne rotten apple spoils the whole basket.

N ow is the time to start Sadhana.

Y ou cannot know the love of God till you remove the sense of 'I-ness.'

O pen the bolt of ignorance, and enter the realm of wisdom.

U ntruth beckons truth; evil beckons goodness.

R espect the counsel of your parents.

B e good, do good: this is life divine.

I f you are established in Ahimsa, you have attained all virtues.

R eligion is a means for attaining the goal of life.

T rue love is the greatest power on this earth.

H e who is desireless is the richest man in the world.

D epend upon God; worry not for the morrow.

A dmit your fault and weakness, then you will evolve.

Y earn for the Lord alone.

I f you control the tongue, you have controlled all the senses.

W hen you love God, you love everything.

I mmortality is your birthright: realize this now and here.

S piritual Sadhana alone can transform you into divinity.

H appiness is within.

Y our thoughts play a very important part in your life.

O ne does not move without purpose.

U nconscious movement is called natural evolution; conscious evolution is Yoga or the practice of religion.

G uru is God; approach your Guru with faith and devotion.

O ne cannot be a saint inside and a rogue outside.

O ne religion is as good as another.

D o not exaggerate things. Be truthful.

H indus worship many gods; but the gods are all different aspects of the one Reality.

E vil exists to glorify the good.

A nnihilate desires; you will attain supreme peace.

L ive for the good and happiness of others.

T he mind is a mysterious power of the Atma.

appiness really lies in serving others, not in being served by others.

life of self-analysis is a life towards Self-realization.
othing is permanent in this world.
etachment is necessary to overcome desires.

ife is dry, life is a void, without devotion to the Lord.
bedience to Guru is better than reverence.
on-fulfilment of desires is the only way of attaining mastery over the mind.
oodness and godliness are synonymous.

ife is for selfless service and attaining God-realization.
deals must materialize in practical life.
ear nourishes all your ills and evils.
go is the barrier between man and God.

he underlying secret of overcoming the tossing of the mind is Vairagya or dispassion.
ut of evil, good often cometh; destruction is necessary for regeneration, renovation and reconstruction.

G uru is necessary to attain God-realization.
U nion with God is the goal of human life and human endeavours.
I ntense yearning and application are the secret of success.
D estroy Avidya; you will understand the "why" of this universe.
E ven scavenging, when done in right spirit or mental attitude, is Yogic action.

T here is no knowledge without meditation.
H appiness is a mental state; it does not depend on money or possessions.
E very cause produces its effect and every effect must have a cause.

W orld-peace can be secured by increasing goodness in the individual.
O nce you make up your mind to tread the path of Truth, all sins will be destroyed.
R eligion is better understood when it is more and more practised.
L ive to seek God; live to serve humanity.
D o not postpone doing good actions.

NEED FOR MASS SPIRITUAL EDUCATION

In this age of atomic armament, racial hatred and policies of national greed, organized exploitation, international exclusiveness, intolerance and distrust, one's task is not so much the alteration and transformation of the patterns, policies and plans of the government of the nations of the world as much as the creation of a great world-enveloping movement for mass spiritual education and for the purification and the transfiguration of the nature and the personal propensities of the individual. The paramount importance and the indispensable necessity for the moral, ethical and cultural refinement of the individual personality upon a world-wide scale is to be realized first and foremost. For, the prime and fundamental unit of all wider groups like class, race, nation and human society the world over is the Individual Man.

—*Swami Sivananda*

One Who Has Been of Immense Help to Me

(Dr. Juliane Neubauer, Vienna, Austria)

I express my most heartfelt and profound thanks to His Holiness Sri Swami Sivananda for his precious assistance in my struggles in the spiritual path.

After having studied for years books on the oriental and occidental philosophies, and having contacted some esoteric societies, Swami Sivananda's book, *Self-realization,* came into my hands last summer. Among all the books I had read until that time, this book was the one which attracted me most, because of its easily understandable, simple and clear diction, forthrightly indicating the higher ideals of life. That is the reason why I decided to write to His Holiness and to seek his contact, which I did.

Moreover, I would like to express my thanks for the present of his books given to me in 1958, each of which is of priceless worth. Swamiji's books are all very clear to the readers in the West, who are generally brought up in the Christian way but whose basic aims are the same as those of the orient.

I hardly can express in words what I owe to His Holiness for the personal help he has given me. Since my conta with him, I feel a new power of evalu tion, of love and of recognition, which to now were unknown to me. Thanks him, my life was raised to a higher lev Earthly bondages, angers and sorrows ha faded away. I have become more a more conscious of the holy words: "T will be done."

For some of us, Europeans, medit tion consists in rendering unselfish servi to others and in continual activity wi right attitude, and as soon as we reco nize the right kind of attitude in servic this means for us meditation. The pow of evaluation and the balm of love, whi came to me through His Holiness, ha been of great help to me as a medical pra titioner, since it enables me to find t right way of treating the often very co plicated psychical cases of my patients.

I express my ardent wish that t boundless spirituality of His Holiness ma bring help and self-realization to an i creasing number of persons, and that may enjoy the blessings of the Lord f his unselfish service to the world for ma years to come.

THE PATH-FINDER TO HUMANITY

(Dr. Peter E. Koopman, Mercer Island, Washington, U.S.A.)

That many more years the people of this planet may be blessed by th eminent thoughts that flow from the wonderful mind of Swami Sivananda, is m prayer. He is, indeed, a path-finder to many people who have been blessed by hi words that come from a heart so pure and a mind so exalted. He has realized th cosmic Spirit, that infinite Intelligence, that permeates all humanity, from the lowes to the highest individual, nay, the entire creation. His teachings are meant for al types of people, from the most superstitious to the most highly evolved souls.

May the blessings of God become more and more a reality for all mankind so that we rightly learn the lessons of life, and at last reach that stage of evolutio when no more reincarnations will be necessary for us.

Sivanandaji Speaks

(Prof. R.M. Karkare, Vikram University)

The Gwalior weather had become very ot, and something within prompted me, nd I moved with my family to Haridwar, nd thence to Rishikesh.

A friend of mine and a Sadhak, Sri .R. Tiwari, had spoken to me about the reatness of Swamiji and the solace that ould be achieved by his Darshan. Probab- his words had been in my mind, and ence the inspiration to go there. I reached he Ashram and stayed there for a short me in one of the Kutirs with my family, nd joined the Ashramites in their various rogrammes of Sadhana.

Swami Sivananda is a learned Yogi, nd his spiritual work there in the Ash- am speaks for itself. There are about 150 shramites living in the locality called ivanandanagar which is bifurcated into wo by the Badrinath road. One part of he Ashram lies on the lower level, on the ank of the Ganges and the other larger art on the hillock across the road where s also situated the Viswanath Temple.

I SUBMIT MY DOUBT TO SWAMIJI

All the Ashramites devote their time o various Sadhanas such as in the lines f Bhakti, Yoga, Bhajan and so on. Food nd accommodation are provided free. Hav- ng seen all this, my mind revolved on the act as to what these 150 persons living here do the rest of the time. I therefore, vrote the following letter to Swamiji:

"I am thankful to you for the kind hospitality shown towards me during my short stay and I have rightly appreciated the various aspects of your Ashram. I have also attended the Satsang and other prog- rammes of lectures and Bhajan.

"As regards the various books written by your good self, I had a vast amount to go through, but because of what I have read during these days, I am full of great hopes that the world should be benefited through you.

"Yet I have grave doubts regarding the large number of Ashramites who may not be doing any concrete service of humanity. How can there be any Self-realization prior to self-effacement, and would it not be better that these people may choose a village wher, apart from their own Sadhana, they may serve the needy in the various aspects of villagers' life?

"By sitting idly here, they are not serving the cause of the nation, though of course they might be doing something for the betterment of themselves.

"This is not to criticize those souls living here—great men they are all, and whom I respect, but the idea which has crept into my mind is not leaving me and an answer to the same may kindly be given to relieve the burden of it."

HE CLARIFIES

After handing over the above letter to Swamiji I waited for the answer. I heard the daily lectures and attended the Satsang for three days afterwards. In vain I waited to be called to an interview for the explanation to my letter. I also thought that Swamiji might feel ill and may not answer the letter but, lo, the answer was sent through his personal assistant, which is reproduced below:—

"Self-realization is the goal of every man and woman. And, though the ultimate experience is universal and homoge-

neous, the approach is different in the case of different people. This is because, though the ultimate experience is possible only after the mind has ceased to function, Sadhana has to be done with the help of the mind. Minds differ. Temperaments differ. Therefore, the approaches to the Reality differ.

"The patriot who serves the country, the advocate and the doctor who serve the society, the engineer, the professor, the scavenger and the motor driver,—everyone can attain Self-realization without stepping out of the walk of life in which the Lord has placed them. As you have rightly put it, self-effacement is necessary before Self-realization, and, everyone has the privilege to choose his own mode of effecting this self-effacement.

"The inmates of the Ashram are all engaged in the service of humanity. Work for the preservation of the spiritual culture is as much important as, if not more than, work in other fields of service. As a matter of fact, if the emphasis is gradually shifted from political stand-point to spiritual stand-point, I think there are greater chances of the world enjoying peace. Viewed from that point, these Sannyasins are rendering a more fruitful service to the nation and to humanity at large than their brethren in other walks of life.

"There is practically none in the Ashram who is not in some way or other taking part in the service which the Divine Life Society is rendering to mankind. Selfless service is an essential part of the daily routine of the Sadhaks here.

A DIFFERENT FORM OF SERVICE

"But, this is not to say that unless a Sadhak or Sannyasin engages himself in spectacular service, he is a great and u productive burden on society. There wi always be introverts of the extreme typ who might not engage themselves in an activity, but would spend all their tim in retrospection, self-analysis, and Bhajan They, too, are necessary. They apparentl do nothing to the world at large. But the are rendering an inestimable service to hu manity. They preserve one aspect of spi ritual culture, the introvert aspect. The carry on the tradition of the Virakta San nyasin who, through the rugged path o the negation of the world itself, crosse this formidable ocean of Samsara. The are the beacon-lights to other lesser-evol ved souls of their type, who would other wise get lost in the unchartered sea o Sadhana.

"Everyone who sincerely aspires fo Self-realization, whatever be the path h chooses, whatever he sincerely does to wards the achievement of the goal, is ren dering a distinct service to the world at large. He throws out a challenge to those who believe that only sensual enjoyment is pleasure, and who believe in the solid reality of the world and worldly associations. Through Sadhana and self-discipline you will be able to attain Self-realization wherever you are."

Thus concluded Swamiji.

The apt answer to the query is well received, and it can safely be said that one aspect as mentioned in the letter namely the "introvert aspect" is correct.

The various aspects, and especially the four Ashrams, of the Hindu culture, beginning with the Brahmacharya Ashram and ending with the Sannyas Ashram, also depict the same principle.

A Glimpse of a Yoga Class in Montreal

(Sri Lucille de St. Andre, Montreal, Canada)

In a bare little room, in the heart of Montreal's business district, a group of some forty persons are sitting in meditation. Men and women of different nationalities, backgrounds and ages are huddled together in silence on the canvas-covered floor.

Piercing the rhythm of the Aum chanting are bars of the St. Patrick Parade Band, for it is Sunday, March 15, and on that day Ireland's patron saint is feted here. Across the meditation room the new skirt-manufacturer is holding a Sunday business conference in another room.

The Aum chanting continues. It drones out, smothers and envelops the sounds of the St. Patrick Parade and the business conference as it bathes the room in a deep velvety silence.

In the centre of the little room with his back to its sole dull window sits an Indian Swami (a disciple of Swami Sivananda), in deep concentration, surrounded by an odd assortment of people in varying states of restlessness. (He has come to spread the teachings of his master in this western hemisphere.)

They have passed the flushes of first youth. Most are handsome but few appear significantly different from other people.

What brought them together here on a fine Sunday afternoon, when they could be out with their families, joining the Parade?

Perhaps there is a restless seeking, an inner drive, frustration, disappointment, in some—a desire to escape from the relentless buffetings of a merciless world, and in a few—very few—those who have elected to free themselves from the endless round, there is the giving up of worldly things and an ever-deeper plunging into the reality which lies behind the dream of this confused state we call life.

Whatever that may be, everyone must choose and everyone is free to change his choice any time one wills. What will happen to our world if we continue this mad dream? Total destruction? Does it really matter?

It would not seem so at first glance. It would, on the contrary, seem that a merciful Divinity should prefer a globe free of human corruption to continue carrying out His divine plans.

But in my heart I feel it matters. It matters, if not for our sake, at least for the sake of that Divine Intelligence who created us in His image.

FATHERLY GUIDE TO SPIRITUAL UNFOLDMENT

(Sri G. Kotze, Johannesburg, South Africa)

The Master's love for humanity and his unselfish way of life, are a good example for the still progressing evolution of life. The time he spends to teach his disciples for no reward can be regarded as a typical example of his unselfish love to help us all who still have to tread the long and difficult road to Self-realization. Because of his powerful spiritual knowledge and vast experience of the spiritual path, he can be looked upon as a worthy guide, and every student can rest assure that the Master will give him the right type of guidance. To us, he acts as a father, while leading us along the way to spiritual unfoldment which is the highest ideal that every person can wish for.

Universal Spiritual Teacher and World-Citizen

(Sri D.P. Karmarkar, Health Minister of India)

[Text of a lecture given at a meeting held under the auspices of the Divine Life Society at Geneva, Switzerland, on 16th May 1959]

I am thankful to Dr. D.K. Viswanathan (of the World Health Organization) for having given me this opportunity to meet so many of you in this holy and auspicious Satsang. Swami Sivanandaji is, as all of you know, a dynamic figure in the spiritual sphere in India. He is not only philosophical in thought, but practical in action. He does not give us a message of vague generalizations, but always his teachings have been of a practical character, useful to everybody in his daily life, wherever he or she may be. He has a versatile mind. Sitting in Rishikesh, he has been able to radiate his thoughts in the whole of India and several places abroad, too.

If I were to summarize his teachings in one sentence, I am reminded of a small line from (the *Imitation of Christ* by) Thomas a' Kempis: "What availeth thee if thou gainest the whole world if thou losest the soul?" That one sentence could also be said to be the essence of all great teachers and, therefore, of Swami Sivananda also. The other characteristic of Swamiji's teaching has been that it is absolutely non-denominational.

UNIVERSAL TEACHING

One may be a Hindu, one may be a Muslim, one may be a Christian, one may be a Buddhist, one may be an atheist, one may not be careful about his own religious thought: to all of them, Swamiji has a message of a real life. That is the characteristic of his teachings, like the teachings of all great teachers. That is to say, they do not ask us to depart a hair-breadth from the faith that we already belong to, just like the great Ramakrishna who never asked us as to what denomination we belonged. They just gave us a teaching which was universal in character. That I would say is the first characteristic of Swamiji's teachings.

Another thing that characterizes Swamiji's teachings is a very simple one. We believe in material prosperity. At the same time, there is a limit beyond which material prosperity may be a bar to the real progress of man. It is good to have money, but beyond a certain limit, money can be a handicap. (Beyond that limit real philosophy, and, therefore, Swamiji's philosophy, should play its part.) Swamiji does not want us to be in misery. At the same time, he does not want us to be in surfeit which might lead to our deterioration.

NECESSITY OF SELF-RESTRAINT

His teachings remind one of the experiences recorded about a king. He had a large dominion. There were no limits to his modes of enjoyment. He had all he desired,—the best things to eat, the best things of life, the best palatial residence and things like that. The more he got the more he craved for, and when he got what he craved for, the more he craved for; and then at the end of his life, like someone well experienced in life, who should leave a legacy to his sons, but who should also leave lessons of wisdom, he had left a line by way of legacy to the world.

That, I would say, is also Swamiji's teaching. I will repeat that in Sanskrit and translate it to you. ***Na jatu kamah kama-***

iam upabhogena samyati—Desire is not satisfied by continued enjoyment of what one desires, just as if there was a fire and you fed it; the more you fed the more it would burn. If we do not develop a sense of restraint in life—I eat and I want to eat more; I enjoy and I want to enjoy more—there is no end to it. Therefore, the message of that king, Yayati by name, in Indian history, was that in enjoyment there should be restraint. That sense of restraint is the great message that all philosophers and saints have given.

PRACTICAL PHILOSOPHY

Swami Sivanandaji, in whose honour and name we have assembled here today, is a symbol, not simply of theoretical philosophy, but realization of philosophy (in practical life). In the modern world, philosophy has come to mean an intellectual appreciation of what is spiritual. Now, there is an old saying in the *Upanishads*. By the way, they did posit a divine existence but they did not make God masculine like a he-God; they did not make God feminine like a she-God; but they called it a Cosmic Power, and gave it a neuter gender.

What did the *Upanishads* say? The *Upanishads* are all rational works. They did not ask us to blindly believe in anything. What they said was in essence: Real salvation does not come through mere intellect; it does not come by mere penance; it does not come by mere personal distinction! What they said was that we have to render ourselves into proper instruments for (the working of) the Divine Will. The realization of the Absolute was the ideal of great teachers like Jesus, Buddha and now of Swami Sivananda. It is really that aspect of his life and teachings that has a universal appeal.

SPIRITUALIZATION OF LIFE

When you go to him, he does not ask you: "Look here, here is the God; you worship Him." He says: "Believe in any God, whatever you like, but really what matters is spiritual life and not running away from life." One should be a good father and mother, a good citizen, a patriotic citizen, and a citizen of the world. In all fields we are developing a world-mind today. The ancients in India said that whatever lived in this earth, may that be happy,—not let India alone be happy, but let Switzerland be happy, let Italy be happy, let the world be happy. That is to say, they had developed a supranational mind. Swami Sivananda has also developed such a mind.

Families, communities and countries are concentric circles with the same centre. Saints like Swamiji have put the idea of concentric circles before us. We do not look upon Swamiji as a man, as one coming from a particular place, as an Indian, but as a spiritual teacher; we look upon him as a citizen of the world. It is in that spirit that Dr. Viswanathan has invited all of us today and I must say that I am grateful to Dr. Viswanathan for giving us all and giving me particularly an opportunity to be here.

WHO IS A RELIGIOUS MAN?

Know him to be a religious man who has no hypocrisy, who has control over his speech and emotions, who has a forgieving heart, who does not speak about himself or asks anything for his own sake, and who does not betray his lustful impulses, even euphimistically.

—*Swami Sivananda*

A True Yogi Who is Eager to Help All

(Sri S.A. Monk, Sussex, England)

It is, indeed, a privilege to join with so many others to pay homage to the Master, Sivanandaji, on the occasion of his seventy-third birthday.

Swami Sivananda is able to penetrate with his wonderful spiritual Self to all the corners of the world. When I had my first contact by correspondence with him, I had a wonderful experience one night. Two or three times I was awakened and whether asleep or awake, the words repeated themselves over and over again: "Ananda, Siva Ananda," *etc.* At first I could not understand this but after a little while the Master explained it to me. From that night I have felt I had been greatly blessed.

The lesson we can learn from him is universal love, gentleness and humility. If all humanity would only follow Swamiji's example, this world today would be a heaven. May His Holiness be with us many more years in order to give others the opportunity to become blessed and enriched in that glorious Spirit that only a Master can give.

This gives me the opportunity to express my gratitude to all the genuine Yogis in India for giving me so much help and advice on so important a subject as Self-realization. I know that many thousands in the western world, who are practising some form of Yoga, would join me now in saying: "Thank you" to you all.

Swami Sivananda is an example of the true Yogi who, with his love and gentleness for all mankind, is ever eager to help seekers of truth, regardless of colour, class, and creed. Here, in the western world, we badly need his help and advice. We have been aggressive in the past history, but the patience and loving kindness of Swamiji will eventually sway even the most hard-hearted individual.

COULD THERE BE ANYONE LIKE OUR GURUDEV

(Sri Sivananda Candida von Harrach, Adelholzen, Germany)

The light of Knowledge in the darkness of the ignorance of our real nature is the very vision of Our Lord, in God-realization; and wherefrom that light could come in a more luminous, more effective, more endearing manner, than from the saintly person of our most honoured and loved lord and master, Swami Sivananda?

Could there ever be somebody who deserved more of our veneration, whose hand and heart flow richer in mercy and bountifulness, whose profound knowledge of human nature and mind cures not only many ailing people, but who is also the almighty doctor of restless hearts and searching souls?

I do know quite a lot of people, but I never knew a sage so profoundly erudite in the highest philosophical sense, a teacher for the East as well as the West, a guide to our very goal, a master of the Word, a comforter in every stress and disappointment, in short, a loving father and the best and truest Guru among all!

My words are inadequate to describe or address our Gurudev, but let me bow deep before his lotus feet as an act of devotion towards him, and then let me join with all my sisters and brothers throughout the whole world in the one chant: Blessed be his name and blessed be those who follow the teachings of our Guru Maharaj, Swami Sivananda Saraswati!

My First Experience of Contacting a Saint

(Mrs. Nirmala Singhal, Toungoo, Burma)

There are many saints in India, but it is my first experience to have met a eat saint, Swami Sivananda. I believed him and appreciated his unique services d teachings to the world. I came to ow him only one and a half years ago. e met a friend who told us about Swamiji, d also offered me a few of the saint's oks. I studied them and I was very much awn towards him. I found his teachings ry simple. Anybody could understand em. In his teachings I found truth, ppiness and peace. I appreciated that s Divine Life Society was open to all, thout any distinction whatsoever, and I so appreciated that Swamiji synthesized e teachings of all Yogas and all religions. is motto is truth, love, purity and realiza-on of God. Religions are the different ays leading to God, but He is one. The nportant point is to strive for realization God.

In January, 1959, I had a chance to o to India, and at that time I made up my ind to go to Haridwar also and have arshan of this great saint. I went to ombay first and then to Rishikesh.

Rishikesh is a lovely, picturesque lace, full of charm and beauty, surrounded y the foot-hills of the Himalayas covered ith green jungles and girdled by the holy Ganges. The Ashram is situated on the banks of the Ganges. On the very day of my arrival, I met Swamiji. Swamiji was very busy in distributing books in his office. So he did not talk much with us. We took our bath in the Ganges, had food and a little rest. Ashram administration is wonderful. All works are done by the Sadhus. The Ashram is all the time busy through its various departments of public service. There are a number of rooms for the visitors. In the evening we attended the usual prayer meeting. All visitors were there. I saw some foreigners, too. Some of them have taken Sannyas. Swamiji did Kirtan and sang songs. His tune was charming and his face shone always. On the next day Swamiji talked with us for a long time. He was very much interested in my sister, because she is a nurse in the Railway Hospital at Delhi. Now my heart was light and satisfied to have a long chat with Gurudev.

My visit to the Ashram was short. Swamiji said: "Come again and stay a little longer." He gave us plenty of books to study. Though I have come back to Burma, my heart is in the Ashram. Those two days in the Ashram have become an everlasting memory to me. There I felt great peace of mind and real happiness.

RENUNCIATION

Idealistic aspiration and practical life cannot be two separate courses. What one believes in, what one is convinced of, must find its acknowledgement in what one does. A man cannot be a saint inside and a rogue outside. The inner make-up of the human nature invariably finds expression in outward actions. Therefore, ideals must materialize in practice, if they are to be of any use. To progress in the spiritual path is to practise the positive ideals one believes in. —*Swami Sivananda*

Be Thou Gracious to Grant My Prayer

(Sri Erik Schmikl, Pretoria, South Africa)

Obeisance unto thee,
O supreme Guru of Gurus,
Salutations and adorations,
O gracious and noble Guru,
Lord and saviour of the faithful
Who devote themselves unto thee.

Peace and bliss reign within thee.
My heart and faults and impurities,
Body, mind and all,
I surrender to thee.

Let this strong and subtle ego,
Which I am possessed of,
Be burned in thy glorious flame of wisdom.

By thy grace I humbly pray:
May thy holy name
Be constantly on my tongue,
And may I be transformed
Into thy very being.
May this Sishya
Prove himself worthy of thee.
A life of worship, service, love
And meditation, I wish to lead.
Grant that by thy grace, my meditation
May become profoundly deep,
The mind stilled,
And the Truth Divine Itself revealed.

May all passions,
Rajasic and Tamasic nature,
Be rooted out,
And the glorious Self, the Wisdom Etern
Moksha and Peace be revealed.

Grant that the seed divine, latent within
Every sentient being, as also myself,
May sprout and rapidly blossom forth.

May I, by thy grace,
In all humility I pray,
Attain eternal union with God,
And, in a state of Para Bhakti,
Serve thee in thy worldly manifestation.

Grant me, O all-merciful father,
Buddha of Buddhas, God of gods,
The Yoga of discrimination.

May my faith and devotion
Be profoundly sincere and deep.

May I forever boldly march
On the Sadhana path,
With faith and devotion, unmoved.
This is the prayer I humbly sing,
And offer unto thee,
Nay, may my prayer be also
For all sentient beings.
May the whole world attain
Deliverance from the Samsara,
And become an ideal place
To uphold the glory of God.

PURPOSE OF LIFE

The consummation of all human endeavours, of all efforts for evolution, is the realization of the real nature of man, the immortal Spirit within. Through selfless service of humanity, universal love, goodness, self-restraint, purification and sublimation of the lower nature, understanding the unity of existence, channelling the realization of the real nature of man, ts and evolving it to absolute divine transfiguration, the realization of one's own inner Self is achieved. This is the goal, this is the grand finale. This is the be-all and end-all of all existence. —Swami Sivananda

Right Guide for Self-Realization

(Sri Barkat Ram Chadha, Delhi)

To write anything about Swami Sivanda or his philosophy and teachings now just like talking to grown-up persons at there are sun, moon and stars in the y and they give heat and light. Swamiji d his teachings are now well known the orld over through his various books and urnals. Yet, it seems desirable to put wn a few lines in a nut-shell for the bene- of those who have not so far got the portunity to come across Swamiji or his oks and journals. I am not Swamiji's opagandist, but am convinced by my per- nal experience with him since a long me and also due to my love for him, ac- ired through his blessings and kindness wards me, that he is the right guide for lf-realization. His magnetic personality, s prolific writings, his power of healing, -all speak of his greatness.

Every human life has both divine and evilish qualities. The goal of human life to realize the Divine and eradicate evil ualities, the reward of which is eternal eace and happiness. No one can find eace in material wealth or high position lone. The world is passing through crisis fter crisis, and the teachings of Swamiji re the sure remedy for one's peace of ind and peace in the world. People say hat one will get peace of mind only after eath. It is not so. Unless one acquires eace of mind while living, one cannot get eace of mind even after death. Peace of ind can be achieved only through divine ife and attainment of Self-realization.

THE MASTER AND HIS ABODE

Swami Sivananda has wonderful power nd love to attract people towards him, nd is a living prophet of the present time o guide the people on the spiritual path. He, like most of the other saints and sages, does not believe in wasting time to judge people and determine their fitness for the purpose. He believes that everyone is fit for Self-realization. He himself, by his extraordinary power, moulds the lives of those who come in contact with him. One has simply to get into touch with him either by correspondence or personally.

His Ashram, 'Ananda Kutir,' now grown into Sivanandanagar, is situated in an ideal place on the banks of Mother Ganges about two miles up from Rishikesh, in Uttar Pradesh. Surrounded by the foothills of the Himalayas, covered with green woods, amidst a picturesque, lovely setting, where Mother Ganges enters the plains of U.P., the Ashram has an exhilarating atmosphere. The sight of the Ashram is enchanting and thrilling. Everything here is calm and peaceful.

Swamiji takes care of his devotees in a fatherly way. He guides them on matters of health, ethics, spirituality and, in fact, on every aspect of life. One has only to open one's heart and get one's problems solved. At the Ashram there is the Yoga-Vedanta Forest Academy, Ayurvedic Pharmaceutical Works, Publication League, Printing Press, General Diseases and Eye Hospitals, and many other departments of public service.

SIMPLE TEACHINGS

Swamiji says that the motto of every human being should be Ahimsa, Satya and Brahmacharya. His teachings could be condensed into the following words: "Serve, love, give, purify, meditate and realize. Be good. Do good. Be kind. Be compassionate. Be tolerant. Be patient. Be just. Be bold.

Be pure. Be wise. Be virtuous. Be honest. Be sincere. Be truthful. Cultivate love, mercy, kindness, joy and peace. Eradicate lust, anger, greed, pride, egoism and attachment. Acquire serenity, regularity, absence of vanity, sincerity, simplicity, equanimity, fixity, non-irritability, adaptability, nobility, humility, charity and generosity."

For austerities, he advises: "Eat a little, drink (simple water) a little, talk a little, walk a little, move a little, mix a little, sleep a little, rest a little, read a little, write a little, do Asanas a little, do Pranayama a little, do Japa a little, do meditation a little, concentrate a little, do Likhit-Japa a little, and have Satsang a little." He advises us to have a daily routine of life, and stick to it. He further advises: "Bear insult and injury, and heat and cold; adapt, adjust and accommodate; hear no evil, speak no evil, see no evil; do social service, having in mind the philosophy of the Gita." He directs us to "be in the world but not of the world." "Love all, but be not be attached to any," is his injunction.

APPROACH THE SAINT

How to acquire the various qualities mentioned above and to follow Swamiji's teachings is the question that arises. T answer is simple and I repeat again: Co tact Swamiji personally or by correspo dence, and approach him with all sincer for his guidance. Follow his instructio He will suggest ways and means to achie the desired end. The proof of the puddi is in eating thereof. Persons seeking Tru who contact Swamiji as suggested by and who follow his instructions rigidly, w realize that I have but told the truth a introduced to them a real guide, saint a philosopher.

The star is shining. The seekers ha simply to look up. Time is most precio No wise man can afford to lose it. Act once to realize God now. You are a pilgri in this world. Your everlasting abode Brahman. Many gentlemen, to whom have introduced Swamiji, have thanked m and, I am sure, many more thanks are store for me. Lastly, let me acknowled that I have not forgotten Swamiji's dev tees, Sri Mahendranath and Sri Chetra of Lahore, who introduced me to Swami many years ago, and, I am sure, that the day is followed by night and *vice vers* the gentlemen and ladies who approac Swamiji after reading this article and fo low his teachings, will remember me alway

BIRTHDAY RESOLUTIONS

(Sri Marija Rzeczycka, Zagreb, Yugoslavia)

On this auspicious day,
O Great Guru, I pay homage to thee,
While resolving that—
I will be kind, for thou art kindness,
I will love all,
For thou art the embodiment of love,
I will live in truth, for thou art living truth,
I will be active,
For thou art untiringly active,
I will bear hardships, for thou art
The ideal of austerity and simplicity,
I will think rightly, for thou art wisdom
I will do good, for thou art self-sacrificing
And always doing good.

These are my flowers to thee.
O water them please
With thy immortal power,
That they may bear fruit,
That we may be worthy of thee.

Letters of Swami Sivananda

'Siva' Guides a Seeker in the West

(Sri Susano Ortiz, Mayaguez, Puerto Rico)

What greater homage could be done to His Holiness, on the occasion of his 73rd birthday than to recount and share with others, date by date, bit by bit, all that he has done for me, his humble devotee, through his glorious correspondence? Here is what he wrote to me:

YOGA

"Yoga is not the monopoly of the monks who live in jungles. All can practise Yoga and derive immense benefit and attain divine wisdom, peace and bliss, while discharging their duties in their own homes. I will take a special interest in your spiritual progress and guide you." (20 *Dec.*, '54)

SOUL'S IMPETUS

"The human spirit can never flower tise Yoga and derive immense benefit and resolution and perseverance. All incentives, interests, pep and vigour are sustained by the soul's impetus to spread itself out.

"In some people, this impetus to spread oneself out is directed towards material objects, which can never offer any permanent and unalloyed happiness and peace, and in some others, the number of whom is very few, the impetus of the soul is directed towards spiritual endeavour.

"God has bestowed man with intellect, the faculty of reason and the power of discrimination, to choose between the permanent and the ephemeral, between the real and the unreal. Blessed inded are they who choose the spiritual path in preference to the path of worldliness." (27 *May*, '55)

BASIC SADHANA

"Do not tell lies. Believe in the supreme presence of the Divine, and stick to truth at all cost. God sees all things in His omniscience. Trust in Him and do always the right, in thought, word and deed." (28 *Sept.*, '55)

* * *

"Be humble, pure and truthful. Keep the consciousness of His presence in all your activities. Have your mind and heart fixed upon His lotus feet. Do all actions as His worship, regarding yourself as merely an instrument in His hand.

"Develop universal sympathy and cosmic love. Lead a life of oneness or unity. Have deep, concentrated, right thinking. See the Lord in all. See your own Self in all. Thereby jealousy and hatred can be removed." (3 *Nov.*, '55)

TREAD THE SPIRITUAL PATH

"Yoga is the path that gives practical training for evolution. By regular and systematic prayer and meditation, constant remembrance of the name of the Lord and study of scriptures, tread the spiritual path and enjoy peace and bliss eternal." (26 *Dec.*, '55)

* * *

"Bear no ill-will towards anyone. Even if someone behaves rudely towards you, be kind to him. Serve him with divine Bhav, with the attitude that he is God or your own Self. Then alone you will attain self-purification and enjoy peace. Train your eyes to see the Lord in all objects, and your hands to do all works for Him." (14 *Jan.*, '56)

CHEER AND ENCOURAGEMENT

"Your spiritual diary speaks of your earnestness and the progress you have attained through systematic Sadhana. It is

all due to the grace of the Lord. You are very dear to the Lord. May you prosper gloriously and enjoy the peace and bliss of the Eternal. I send you my prayers for your welfare and Divine Knowledge." (14 *Feb.*, '56)

* * *

"When you are in the midst of this busy, materialistic world, steadiness in Sadhana is a necessity. I notice that you have made wonderful progress even in the midst of unfavourable circumstances. May the Lord crown your efforts with sanguine success." (26 *April*, '56)

LEAD THE DIVINE LIFE

"Joy is to the pure, peace to the sinless, victory to the courageous, prosperity to the virtuous, knowledge to the meditator, and immortality to the sage. Attain all these by systematic prayer and meditation. Purify the heart by charity and selfless service to the world." (18 *May*, '56)

* * *

"Be sincere. Be earnest. Be steadfast in your resolves. Cultivate love, utter selflessness and intense aspiration. Be pure, be simple, be humble. Abandon attachment. Lead a life of perfect truthfulness, Ahimsa and purity." (28 *Sept.*, '56)

* * *

"Love is the living essence of the divine nature which is full of all goodness. Love all. Love the Lord in all. Attain this cosmic consciousness." (5 *July*, '56)

TEACHER AND STUDENT

"The relationship between Guru and disciple, or teacher and student, should be like that of a loving father and a devoted son. Then the process of evolution takes place rapidly." (5 *Nov.*, '56)

* * *

"I am sending by surface mail two of my latest works in Spanish, *Hatha Yoga* and *Kundalini Yoga*. They will be of great use to you and your friends. I am regularly receiving your spiritual diary.

Regarding sex: Not for gratification of senses, but for progeny. Advanced students should entirely give up indulgence, and spend all their energy for spiritual pursuits." (14 *Aug.*, '56)

* * *

"Kindly persevere in your Sadhana till you get the highest experience of oneness, of cosmic consciousness. You are the infinite, immortal Satchidananda Atma. Realize this and be free, here and now! (22 *Sept.*, '56)

ATTAIN SELF-REALIZATION

"Always bear in mind the grandeur and the glory of Self-realization. Side by side, remember the evils of worldly life. March courageously with faith in the Divine and distaste for world's enjoyments. Aspire fervently. Remember the Lord ceaselessly. Meditate vigorously. You will attain Self-realization.

"To eradicate hatred, meditate for a few minutes on love, its nature and the advantages of possessing it. Bring home to the mind the disastrous effects of hatred such as peacelessness, disease, *etc.*" (16 *Nov.*, '56)

"To be dispassionate and pure in thought, word and deed, to be contented and cheerful, to be undeluded and ever vigilant, and to remember God ceaselessly, is the essence of Sadhana. To restrain the senses, to speak the truth, to love all as one's own self, is the essence of Sadhana.

"Meditation is the key to Self-realization. Therefore, meditate vigorously." (20 *Nov.*, '56)

INTROSPECTION

"Observe your conduct at every moment. Watch your thoughts, words and ac-

tions. A strictly disciplined life, combined with deep meditation, will lead to Self-realization. I am happy to note that you are experiencing increased happiness and balance of mind.

"Adorn yourself with the six spiritual jewels of discrimination, dispassion, serenity, devotion, aspiration and meditation." (22 *Dec.*, '56)

* * *

"Introspect carefully the subtle workings of the mind. Find out your defects and eradicate them by cultivating their opposite, Sattvic qualities. Always entertain sublime, divine thoughts.

"Aspire fervently. Be firm in your resolves. Draw strength from within." (1 *Jan.*, '57)

DEDICATE YOUR LIFE TO GOD

"Be ever devoted to Sadhana. Dedicate your life to God-realization. Practise self-discipline. Discriminate between the pleasant and the good, and, rejecting the former, always pursue the latter. Develop dispassion towards all worldly pleasures. Have iron determination to stick to the path of Dharma at every moment. Be serene and poised under all conditions. See God in all. Negating the names and forms, see the indwelling Divinity in every person and object. Thus be in constant God-consciousness, even while engaged in the performance of your domestic, official and other duties. Repeat His name mentally always." (19 *Feb.*, '57)

* * *

"Prayer and meditation and constant remembrance of the Lord and repetition of his sweet names: these, indeed, are the key to all spiritual progress. Kindly follow the path of Sadhana steadily, with intense aspiration and devotion to the ideal. Then you will be guided by the light of the Divine. Pray more and lead a simple life of purity and godliness." (*March*, '57)

SADHANA IS THE BEST ASSET

"Sadhana is your best friend and the greatest asset. Therefore, hold on to Sadhana. Not a bit of Sadhana goes to waste. Therefore, be patient and persevering. Do not identify yourself with the body and mind. Even while engaged in the performance of your worldly duties, assert again and again that you are the bodiless, mindless Self. Abandoning all egoistic desires, seek to know and to do His Will alone." (16 *March*, '57)

* * *

"Kindly ever strive to live in God and radiate His Light unto all." (15 *May*, '57)

* * *

"Japa and meditation are the chief internal Sadhanas for perfection and Samadhi.

"Aspire intensely and ceaselessly to live in the Divine. Strive every second to realize the Truth.

"Balance of mind is the touchstone of wisdom. Purity is the touchstone of virtue. Dedication is the touchstone of devotion. Non-violence is the touchstone of ethics. Brahma Jnana is the touchstone of Self-realization." (8 *June*, '57)

WHO IS A BRAHMACHARI ?

"Householder or renunciate, he who ever keeps God-consciousness in his heart and who ever walks God's path of righteousness, is a true Brahmachari. The lower nature has to be constantly controlled, sublimated and transformed into the higher divine nature; transform, by self-analysis and intelligent control and sublimation, all lower emotions, into cosmic love and compassion.

"Meditate on positive virtues daily. The seeming pleasure in sexual enjoyment

actually leads to exhaustion and waste of life. True happiness is in divine love, purity and godliness." (14 *July*, '57)

SYNTHETIC SADHANA

"In hot summer, intense Sadhana is not possible. You have to relax a bit. Since you nicely combine Japa, Pranayama, meditation, study of scriptures, selfless service, physical exercises, and attempt to eradicate evil traits and to develop divine qualities, you are bound to enjoy peace and happiness. The slight relaxation due to climate will not affect you, as long as you have the goal of life in view.

"Great potentialities are hidden in man. By steady Sadhana, awaken all hidden faculties and enjoy the manifold blessings of the Lord." (17 *Sept.*, '57)

RELAX WHEN NECESSARY

"After flu you feel weak, and it will be difficult to carry on intense and steady Sadhana. Have more rest and relaxation. Take plenty of energy-giving fruits. Mentally repeat the name of the Lord. You will be filled with inner spiritual strength." (21 *Oct.*, '57)

* * *

"I send you my best wishes for a happy Christmas and a bright new year. May the richest blessings of the Lord be upon you. I wish you divine glory and splendour.

"You are so steady in Sadhana. The fruit is peace and bliss absolute, and immortality.

"Japa is the method to develop the power of concentration and devotion. It protects all devotees from fear and weakness. The devotee is filled with tremendous inner strength and purity." (16 *Dec.*, '57)

NAME OF GOD

"The name of the Lord is a powerful support for the people who are in the midst of this tossing world of Maya. Persons like your noble self who are steady in Japa and meditation should not be affected at all. They should have serenity, peace and spiritual strength, by the grace of the Lord.

"I have just received a fine letter from your brother in New York. I felt very happy to hear that he, too, is maintaining spiritual diary." (9 *Jan.*, '58)

* * *

"I frequently receive letters from your brother. He is very close to me, very dear to me. May God bless you all.

"I am asking the Publication League to send you a set of Gramophone records. I thank you very much for your valued contribution. I will utilize this for the spiritual uplift of the world.

"When irritable nature manifests, in the early stages itself start writing Mantra or observe Mowna. Take cooling fruit-juices. Avoid tea (or coffee) as much as possible. They agitate the nervous system." (12 *Feb.*, '58)

VIVEKA AND ABHYASA

"Viveka is the compass-needle in the life of all spiritual aspirants. It is right knowledge and keen faculty of discrimination that help one from keeping away from what is undesirable; they help to tread the path of righteousness. Unless there is correct discernment of the values of life, one cannot maintain one's right bearing. May Viveka, acquired through the means of good spiritual literature, meditation, enquiry and faith in God, ever guide you.

"Be interested in what you do, in every bit of the routine you have set for yourself. It is only through keen interest and proper application, supported by perseverance, that one is able to attain success. Sloth is mental inertia, though physical tiredness may

so contribute to a little extent. Keep ıe mind alert and interested in good things. ractise relaxation. Have occasional change : environments for a short while. All ıese may help in overcoming sloth.

"Try to rise above the pairs of the ɔpposites, strong attachment and deep dis-ke. When one is attached to something ith a selfish motive, apparent or indirect, must be overcome. So, too, with dislike. ne might dissociate oneself with things ıat are not good, but hatred or strong islike should not be allowed to develop. ife should be natural in a positive sense, ure, clear and straight. Life should be mple, adaptable, charitable and tolerant ı spirit, helpful and cognizant of correct alues." (24 *April*, '58)

SPREAD THE DIVINE KNOWLEDGE

"Charge the mind with the repetition f God's name (Japa). Whenever you meet riends, talk to them on Yoga and philo-ɔphy (if they are interested). Clear their oubts (if you can). That will be a great ervice. They will be grateful to you. The ıort change in Miami and Chicago will do ou good. In Florida you can meet Sri Iarshall, of the Candle Light Shop. He as published my book, *Yoga for the West*, nd one or two important books are in the ress. He is a noble soul, an advanced ogi and a great devotee." (19 *May*, '58)

* * *

"On the Guru Poornima, I will remem-er you and send you my prayers for your rogress and prosperity. Spend the day ı the study of scriptures, Japa and medi-ıtion. That is a very auspicious day for ıtense Sadhana. May the blessings of all rahma-Vidya Gurus, Mahatmas and Yogis e upon you." (23 *June*, '58)

REAL LIFE

"In the eternity of God is real life. In the truth of God is eternal light. In the realization of God is eternal peace, bliss and freedom." (14 *July*, '58)

* * *

"I carefully examine your spiritual diary. I have all admiration for the steadiness and regularity you maintain in your daily routine. This is a necessity, especially when you are alone in the spiritual path amidst materialistic influences. I send you my prayers for quick progress, peace of mind and perfection.

"I am glad to hear that you receive my publications regularly. Even simple readings of philosophical works will charge your mind with spiritual vibrations. Detach the mind from worldly objects and attach it to the object of your meditation. Stick to it and enjoy the peace and bliss of the Eternal." (15 *Sept.*, '58)

* * *

"Study of even one verse of the Gita every day will be quite sufficient. That will help you a lot in entertaining divine thoughts. (21 *Oct.*, '58)

SIVANANDASHRAM AT MAYAGUEZ

"Your Satsang is wonderful. Now you have a Sivanandashram at your home. May this divine centre grow more and more and bring joy and peace to all around. Rejoice and be of good cheer." (16 *Dec.*, '58)

* * *

"Kindly do not tax your eyes. Blessed Sri Carmencita will read this letter for you. Have complete rest. Your noble self, your beloved family and children, all have wonderful faith in the Lord. I admire their devotion. May the Lord's richest blessings be upon them all.

"Sivanandashram at your place....is the need of the hour. I will help and support you. The work that you now plan is

very dear to my heart. You are prompted to start this noble work as a result of the purity you have attained through steady and systematic Sadhana. May success be yours !" (29 *Jan.*, '59)

In this way does 'Siva,' relentlessly and selflessly guide the erring souls of the East and the West alike. Crores of prostrations unto him. May he remain with us forever to guide us along the spiritual path.

Ambassador of the Supreme Reality

(Sri Josef Hisch, Vienna, Austria)

When I think of His Holiness, a living man of God, who is approachable by and kind to one and all, I always remember his divine commandments: "Serve, love, give, purify, meditate, realize. Be good, do good, be kind, be compassionate. Enquire 'Who am I?' Know the Self, and be free."

Though I know I am not qualified to describe such a Maha Guru like Swami Sivanandaji, it is my considered opinion that to adore such a Maha Guru is, indeed, to adore the supreme Lord.

In one of his books the beloved Maha Guru says about the spiritual teacher: "In this world of mortality, the Guru is, verily, like an ambassador in an alien Court."

Just as an ambassador represents the nation to which he belongs, and the sovereign whom he serves, even so, the Guru is one who is the representative of the sublime, transcendental state which he has attained; he is the representative of God among us, and he also represents sincere spiritual seekers to God.

Just as to honour the ambassador is honouring the nation he belongs to, even so, to worship and offer our adoration to the visible Guru is, verily, the direct worship and adoration of the supreme Reality.

Knowing that the supreme Reality works through saints and sages like Swami Sivanandaji, I adore him from the bottom of my heart, as an ambassador of the supreme Reality.

May God Almighty bestow on him good health and long life, to continue his life's mission: "Establishing on earth the high ideals of love and selflessness, through dissemination of spiritual knowledge."

NOBLE AND SELFLESS BENEFACTOR OF MANKIND

(Sri Ferdinand and Elizabeth Blazek, Prague, Czechoslovakia)

Greetings of love and peace to you ! What are we to wish you, dear Guru, on your seventy-third birthday? Your incomparable self-sacrifice, your all-encompassing service for the good of the whole world, the infinite love, of which you are a vivid personification, the boundless peace that flows out of your noble heart, the priceless guidance that reaches numerous souls who long for Self-realization, and also your spontaneous help to all that are yet slumbering under the spell of delusive influences of this materialistic world,—all these come to our minds, whenever we think of you, and the entire humanity ought to be immensely grateful to your Holiness for all that you have done and been doing. We only feel that we, your disciples, should prove our worthiness to you by leading the spiritual path and fulfilling your expectations as ideal human beings. May that assurance make you happy and may your sojourn be prolonged on this earth,—there is so much need for it.

Some Unique Characteristics of Gurudev

(Sri Swami Paramananda)

THIRTY YEARS AGO

When I was twenty years old, I was awn to the spiritual path. It was not due any kind of misery or trouble. There ere no broken ties, disease or disappointent, so as to induce Vairagya or disgust r the world. It was also not due to enuine devotion to God or aspiration for vine knowledge, since the thirst was neier strong nor lasting. I could neither call "mere curiosity." Sometimes I noticed ome trace of sincerity in me. I felt a pecuar attraction for the company of Yogis and Iahatmas with bright orange-coloured obes and long, grey beards. I had also ome interest in the study of philosophical orks.

Authoritative works on all religions nd philosophies are in plenty, written by amous writers of the East and the West. ne may spend a whole life-time in the tudy of the scriptures alone. They are a ource for obtaining sacerdotal knowledge nd general, mythological information, and ersons who have the ability to express heir ideas beautifully may add some more olumes to the already existing cart-load f religious books. These books helped ne in a way to entertain divine thoughts luring the period of study. But are we ble to learn something useful from these olumes for actual practice in our daily ife? Can we improve our life and find eal happiness or lasting peace after havng read some of these books? When I had inished one book, I had to search for anoher. This process was tiring, but my actual rogress in the spiritual path was almost il.

A RARE BOOK

The real power behind the words of the author was actually felt by me when by chance I came across Swami Sivananda's *Practice of Yoga* in the Government Public Library at Madras. Even today, after the lapse of thirty years, I can say for certain that this book can give light, knowledge, peace and power to its readers and save the world. It gives graduated lessons for quick spiritual evolution. It induces real Vairagya and devotion in the reader and shows him the right path. It has a solution for all problems, a remedy for all troubles, and safeguards against obstacles and pitfalls. It filled me with tremendous hope and gave me necessary strength to take to the path of Yoga. With the help of that book, I chalked out a *plan* for my life. The words of the author had great power to induce genuine interest even in readers who had not strong inclination at all for the spiritual path !

ESSENCE OF TEACHINGS

The essence of Swami Sivananda's teachings can be summed up in a few short sentences. How beautifully Swamiji gives a complete course of Sadhana for the whole life can be seen from the following simple lessons:

(1) Avoid bad company. Destroy evil nature. Remove vices. Develop divine virtues. Become humble and simple.

(2) Purify your heart through selfless service. Serve society, the sick and the poor, with faith and devotion.

(3) Discipline the turbulent senses. Destroy the wandering nature of the mind. Annihilate desires and cravings. Crush the ego ruthlessly.

(4) Charge the mind with divine thoughts through study of scriptures, Satsanga and constant Japa.

(5) Maintain a high standard of health through daily, systematic practice of Yoga exercises.

(6) Concentrate, meditate and realize. Love all. Serve all. See the Lord in all. Attain everlasting peace, happiness and immortality.

(7) Be regular and systematic in your Sadhana. Be patient and adamantine. Realize thy real Swaroopa and be free for ever.

EARLY ATTEMPTS AT SADHANA

I need hardly stress upon the importance of such lessons to all seekers after Truth and to followers of all cults and creeds. The lessons appear to be simple and easy to practise daily. Though I had no worldly bondage or entanglement or self-imposed duty, yet I could not stick to the daily routine of Sadhana even for two days continuously. It was strange to see how I failed to follow even some of the elementary requirements such as getting up early morning and sitting for Japa and meditation at a fixed time everyday. It was a hopeless attempt to try to discipline the tongue by giving up salt and sugar for one day in a week or to forego just one meal once a month. What to say about the other powerful senses, then? The very thought of such discipline cropping up in the mind produced imaginary weakness and fear in me. Attempts to give up old habits were met with thorough failures. Oh, how miserable did I feel when I missed my morning coffee or even got up a few minutes late.

Swamiji suggests a rosary for doing Japa. To me it only induced drowsiness and sleep. During each sitting, meditation turned out to be a simple dream. I then concluded that, after all, there must b something seriously wrong with the atmos phere, environment or company. The boo suggested various centres in the Himalaya with marvellous spiritual vibrations, to b highly favourable for the practice of Yoga and also gave a list of Yogis and Mahatma from whom one could obtain help, guidanc and strength, for achieving substantia progress in the spiritual path. Suddenly left Madras and reached Rishikesh. Th book gave me tremendous strength to tak such a drastic step. It was really funny that it did not strike me then that where was I to stay, what had I to do, and who would have given me food and shelter.

THE ABODE OF MAHATMAS

Rishikesh is a holy place at the foot of the Himalayas, on the banks of the Ganges. I found that there were Mahatmas and Yogis, quite advanced in the spiritual path, but in a particular direction such as in Vedanta or Bhakti or Hatha Yoga or Tantra Yoga. Some of them had the capacity to convince people about any subject through heated debate and argument, and some had the ability to deliver thrilling lectures on any particular philosophical topic for days and months at a stretch. A few had an astounding mastery over the ancient scriptures like the *Brahma Sutras*, the *Upanishads* and the *Gita*.

A good many of them were able to conduct Bhajans and Kirtans for hours together and to make the devotees dance in ecstasy. A few Virakta Mahatmas remained completely nude in the icy regions, higher up in the Himalayas, observing Mowna. Some Hatha Yogis had the ability to induce a type of momentary Samadhi in their disciples by a simple touch. All of them had a large number of students and followers and admirers, most of whom came from

wealthy circles and attended to their Guru's comforts and conveniences.

Young and poor aspirants had no chance of approaching them or obtaining guidance and deriving spiritual benefit from them. There was one barrier—these great Mahatmas wanted to be sure about the requisite qualifications in the students before permitting them to come into close contact with them. Above all, most of them knew only the local language, Hindi, and Sanskrit. No doubt, they were all highly evolved souls but they could hardly be helpful to those neophytes who had a poor knowledge of Hindi and Sanskrit. I met many of them, but no one cared to enquire even about my welfare or evinced any interest in my progress.

FIRST MEETING

I cannot fully describe here the unique characteristics of Swami Sivananda—how he welcomes students of all types with his usual bewitching smile, irrespective of their qualification, and enquires about their welfare, and carefully attends to their needs. He has a mind and a heart that are ever eager to help all without any discrimination. Particularly to the millions of seekers after Truth all over the world, who have no knowledge of Hindi or Sanskrit, Swami Sivananda is a rare hope, from whom one could learn Yoga without having to give anything in return. It is heartening to hear his encouraging words:

> "Do not worry about qualifications. All virtues will come by themselves when you live in a congenial company. Stick to the path with leech-like tenacity. Be adamant. The fruit is immortality. I will take care of you and guide you."

As soon as I met him, he came out of his Kutia in Swargashram, near Rishikesh, and showed me a place to live in. He took me to the Kshetra (alms-house) and arranged for my daily food. He volunteered help in every possible way to the rich and the poor alike, men and women, young and old, the sick and the helpless. Thus he lived alone in his Kutia but was a mighty support to all aspirants. He was a priceless jewel among Yogis and saints. Such was the nature of Swamiji when he himself lived on alms which consisted of simple, dry bread and pulse, available once a day. There was lack of comforts and conveniences, and none to attend to his personal needs. There were, no doubt, many young neophytes who awaited to serve him whole-heartedly. But Swamiji did not accept any service from others. He preferred to remain alone in his own small Kutia, with a barbed-wire fencing all round, which had a simple gate but was always kept locked. Once I requested him to give me some work. He asked me to go from Kutia to Kutia and serve the old and the sick Mahatmas.

The love, mercy, sympathy and compassion, with which he has so carefully attended to the welfare and the progress of others all through the last 35 years, are easily felt by all those who now come to know him through his personal letters or through his publications, or by personal contact. The world has rightly found a mighty divine support in Swami Sivananda.

A STRIKING ASPECT

The most striking and charming aspect of Swami Sivananda is the personal relationship he establishes with his devotees and students. It will be a treat to see how closely he moves with all his students and yet retains the supreme dignity of a Master, possessing tremendous spiritual powers. His words and actions reveal the marvellous influence he has over others. He has the knack for mixing with all freely. How

cordially does he receive people, bubbling with joy and vigour, and wit and humour, and bestowing gifts, books, biscuits, sweets and fruits. He is at once able to find out the inner, subtle weaknesses and desires of those around him, and then prescribe effective ways to mould their lives in order to make them highly useful to themselves and to the world.

It is a great wonder that he is able to study people by a simple look or from ordinary letters written to him from distant parts of the world, and teach them Yoga in the particular line in which they have a natural inclination and a capacity. When I behold the way how spiritual training is imparted by some Mahatmas, in the particular line in which they may have some experience, and a sterio-typed course of which they prescribe to all types of students, I am reminded of something humorous.

CURED WITH ONE BOTTLE !

A disciple of Swami Sivananda was once acting the part of a quack. He was holding an empty bottle in his hand and giving a stirring lecture, extolling the great merits of his precious medicine. He claimed that the medicine was prepared from the essence of strange elements like "the horns of a horse," and so many other articles unobtainable anywhere on this earth. As for the use and the benefit of the medicine he said that it could make "the blind to walk, the lame to hear, the deaf to speak, and bring the dead back to life, provided the breath was left in the body and none of the parts missing !" Like all other medicine-sellers, he read out some testimonials such as:

> "The buffer of a railway carriage ran into my stomach. It had to be extracted by a crane. Cured with one bottle !"

For every kind of trouble, real or unreal, the Swami, who was acting the part of a quack, was crying hoarse—"Cured with one bottle." At the end of his speech, he warned the people: "If you do not purchase this bottle and go home and die tonight, you will repent tomorrow for not having purchased the medicine."

In the same way I found that some of the Mahatmas, who had specialized in one particular line such as Hatha Yoga, or a special type of difficult Pranayama for awakening the Kundalini and inducing Jada Samadhi, or by a particular Mantra by reciting which one could see some form of God face to face, gave lessons to their selected disciples in the same dogmatic manner, without caring for any other aspect of Sadhana.

SUITABLE GUIDANCE

Swami Sivananda has the admirable sense to find out the taste, temperament, aptitude and inclination of all aspirants and their stage of evolution, and then prescribed various kinds of Sadhana, best suited to their requirement. In this one respect Swami Sivananda excells and is outstanding among others, and, therefore, the seekers after Truth, belonging to various countries and adhering to different religions, are found to approach Swamiji for advice and guidance.

Another beauty of Swamiji is that he never expects any material benefit or personal service from anyone. His joy is indescribable when the students obtain peace of mind, progress in Sadhana and happiness, fine health and all-round evolution. This overflowing, unselfish love and care of Swamiji for all must be the main reason why so many people from all corners of the world are drawn to him. And those who come in touch with him once, or just read a few lines from any of his powerful, inspiring

writings, never like to detach themselves from him. They all try to stick to him, and thus we find that a huge colony of spiritual aspirants has grown around him, and there are countless others who keep themselves in touch with him through correspondence.

ENCOMIUM

So many, many appellations are given to Swami Sivananda. Devotees call him: 'dynamic Yogi," "perfect Master," "sincere Friend," "modern World-Prophet," "Avatar," "Divine Mother," "powerful writer and orator," "Bhakta of a high order," "Tyagi of a superior type," "genuine Well-wisher," "grand Reformer," "Redeemer and Saint." For the last 20 years after Swamiji's birthday celebrations every year, *The Divine Life* Magazine publishes the Birthday Souvenir issue, containing inspiring articles from devotees, replete with their experiences and boundless joy.

It is inspiring to read how the devotees feel the Presence of the Master with them and write so beautifully and vividly about Swamiji whom many of them have not seen and though they are far away from him. I get added inspiration, clearer understanding and more devotion to his lotus feet, when I read such touching writings of so many of his devotees, and also of prominent persons. Yet I feel that to describe him adequately or, to write about his qualities fully, is really impossible. Each person views him from his own point of view. That is indeed a fact. It is also not easy to guage the far-reaching effects produced by his Divine Life Mission—his monumental service to humanity for the spiritual uplift of everyone. Glory to our Divine Master and glory to his Divine Mission !

Merciful Healing Grace of the Master

(Sri V.V. Nair, Kuala Lumpur, Malaya)

The light and love which my beloved Gurudev spreads are helping to lift the heavy evil of darkness under which we slumber today. His letters mean so much to me; he strengthens my faith and gives me the determination to go forward. Never shall I forget the help and prayers he gave for my wife's recovery from chronic attacks of hysterical fits which she was having since many years. Not a single occasion did she suffer from any fits since my approach to His Holiness. Instead, she has recovered her health and even gained powerful spiritual energy. His wonderful healing thoughts had cured her. I knew that it was a great miracle.

I bow to the lotus feet of my beloved Gurudev, again and again. The only desire of this humble devotee is to receive a shower of blessings from Guru Bhagavan so as to be enabled to spend the rest of my life after retirement from service in Malaya at his holy feet, at Sivanandashram at Rishikesh, in the Himalayas. He has dedicated his life for the regeneration of humanity. He lives a life of exemplary devotion and sacrifice. His message is spread by the Divine Life Society throughout the world. May his mission be crowned with success.

In Whom God Manifests in Tangible Appearance

(Sri Swami Omkarananda 'alias' Mrs. Hanna Herrmann, Winterthur, Switzerland)

Do we ever fully realize what it means to have an illuminated Messenger of God living in the midst of us,—among seeking, thirsting, struggling and erring humanity? Are we really conscious of the fact, that God is actually present in a human form, that his wisdom is our guide and the solution of our problems, and that his grace implies the hope, encouragement, incentive and healing balm of our lives? There is uncertainty, fear and disappointment for those who rely on material things and are prompted by desires. There is trust, confidence, and the assurance of protection and safety for those who rely on Divine Omnipresence.

The sense and aim of all our incarnations is Self-realization. After having achieved it, we shall also behold and understand the grand magic-play of Maya in representing the Cosmos.

NEED FOR LIVING ILLUSTRATION

How would we—on our way to God-consciousness—ever cease groping through the darkness of personal blindness and earthly problems without a light, without a pattern of what we are to become? Of course, our aspirations, moral urges and longing after purity, peace, an understanding, loving and forgiving heart and serving hands, are there, but if it were not for an existing, living illustration of what full Divine Life means and is, our promptings would not have a clear-cut direction, an impressive aim, a definite hope of fulfilment.

How should we grasp the fact of harmony and unity, in a world of strife, torn by the pairs of the opposites, where man's mind is fettered by notions of matter, relativity and separation in all domains of life? Humanity is tottering over the ruins of shattered traditions, principles and beliefs and the impression of chaos, worthlessness and destruction leads to fear, hopelessness and indifference, while others are revelling in earthly enjoyments and possessions, in order to forget the despairing situation. The grip of matter is tight, and the link to material planes is so strong that the voice of the higher Self fades away in the bustle and turmoil of the competitive, exhausting and ceaseless struggle.

TORCH-BEARER OF VEDANTA

In this atmosphere of soul-imprisonment and spiritual blindness, the Vedantic message of the Light of lights, of the one without a second, has been and is anew being sounded forth by the divinely appointed Messenger, Swami Sivananda, day after day, year after year.

This is the urgent need of the hour for India and, the more so, for the rest of the world. The torch-bearers appear when obscurity grows intense. Divinity, as grace, takes shape as a human form.

Vedanta proclaims that God is all in all, that there is but Him—let Him be called truth, compassion, wisdom, divine love, bliss, peace or beauty,—names do not matter. Names and attributes are differentiations, human stammering, only. Divine omnipresence cannot be explained, only experienced.

AFTER THE IMAGE OF GOD

This experience in full is our Master's Karmic and divine privilege. His sparkling eyes, his beaming countenance, his humour, his never-disturbed equipoise, his silent, peaceful ways, his ever-compassionate heart, his blessings, active hands, his

nifold, inexhaustible talents and apti-
les, his deep knowledge—all bear testi-
ny to it. He is, literally, a store-house
the divine treasures of healing, strength
d regenerative and transforming power.

Being near him and watching him
kes us believers, and makes us rejoice,
in him God manifests as a visible,
gible appearance. We know that the
ter fact is connected with our yet being
ked to body-consciousness. It is a rest-
tion, a magic-play, a compassionate con-
sion of the Divine; still, we are grateful
d rejoice that a human Master stands
fore us, whom we may venerate and love
d who, in spite of even purely personal
ration, ever remains individually free,
gel-like and childlike, simple, modest and
ing, attributing his innumerable talents
d activities, the miraculous happenings,
the marvellous fruit of his endeavours,
the healing and transforming effects
d his purifying, guiding, elevating influ-
e all over the world, exclusively to
d's grace,—to Him alone.

BRIDGE OF IMMORTALITY

Given God's presence among us in a
man frame, the abyss between Him and
seems less deep and discouraging. The
ru lends us a helping hand to cross it.
get this heartening, magic picture on
screen of our minds; still, the ultimate,
rnal Truth is and will ever be the one,
ine Reality, the one Lord, the end of
problems, fear, sin and suffering.

But for the holy scriptures and the
and teachings and mission of saints,
phets and sages, we would probably
ver grasp and realize this fact of one-
s, as our experiences, observations and
nclusions seem to prove the fact of dua-
y, conflict and antagonism. As said be-
e, the Master confirms and lives this truth and helps his followers and disciples to understand and approach it. There is Guru Kripa, the transmittance of God's grace. If our surrender is sincere, earnest and absolute and our confidence and humility unrestricted, we shall be partakers of it. Still, it is our task to make use of the divine gift by unceasing effort in the line of moral purification, obedience to Guru's instructions and a life of service.

The Master exhorts us to "behold God in all these names and forms" and to serve Him in them all, and he adds that then we shall have a new vision. What kind of vision? That of oneness.

SELF-DISCIPLINE

And this is so. The more we get rid of selfish, self-willed, separatistic tendencies, the more we lose the sense of mine and thine, the more we grow and are able to enter into our brethren's hearts, understanding and sharing their difficulties and worries and also their joys, the less we shall react negatively to so-called insults and injuries, and the clearer and the more sharp-sighted our inner eye will become for seeing God,—only Him. The fruit of dispassion and selflessness is knowledge. Humility and spiritual love are the gateways to wisdom, and wisdom beholds the one God, while, at the same time, recognizing the necessity of the foregoing duality stage, the stage of contrasts.

As long as we keep on resisting to awkward circumstances and wish men and conditions to be other than they are, as long as we are disappointed, depressed or hurt by human imperfection and shortcomings, we shall not be able to experience divine omnipresence. We shall confine it to smooth experiences, to scenes of beauty, to smooth experiences to scenes of beauty, cial encouragement and joy, to successful

enterprizes, to the meeting with the beloved ones, to blessed hours of meditation.

VISION OF REALITY

But He is there always, in every experience, in every happening, in every need and tribulation. We must recognize Him, though being—seemingly—in disguise. When our inner eye has been opened and we have learned humility and silent acquiescence to what is coming to and on us, understanding Karmic liabilities and welcoming them as means of insight and liberation, there turns up the vision foretold by the Master. The shadows, probations, loads and provocations vanish, and in their stead appears a captivating, seizing, astonishing, sublime sight: the one without a second, coming to our rescue, longer in the garb of darkness, trial, ten tation or sacrifice, nay, clad in the robes wonder, of magnificence, of all-transfor ing, enlightening, liberating, redeem love.

Glory to Gurudev ! Glory to the L of compassion, who chose to succour th hungering after release from mortal bo age, by becoming a Messenger to terror-stricken, unhappy world. May within the present human frame of Gu dev, remain with us for years to come !

Our heartiest wishes and our deep gratitude are for ever linked to him wh we may, humanly and blissfully, call—"G Master," "Our Guide," "Our Precepto "Our One and All."

How My Life Has Been Changed

(Mrs. Dori Haab, Berne, Switzerland)

When I read the articles in *The Divine Life* Magazine and at the end of the books written by Swami Sivananda, I am always deeply impressed by the wonderful words the disciples find to express their veneration for our Gurudev.

It is only 20 months ago that His Holiness has most graciously accepted me as his pupil. Before that time I would have never dreamt that there were still living saints among us and that they were inspiring us to cultivate real love and devotion. The spiritual experiences and this feeling of never being separated from the selfless love and help of our Gurudev have changed my whole life. I do not know whether I shall ever be able to visit Rishikesh, but in thoughts and with my heart I am very often there. The ideal and the teachings of Swami Sivananda are helping me to l a fuller and richer life. I can understa the instructions of the Christ much bet now, and many questions that puzzled a preoccupied me since my childhood ha found an answer.

I cannot express my gratitude to Guru, as words cannot tell what I fe I have been able to overcome the fear death or loss through the help of Swa Sivananda. It is as if he had opened cage to make me free. I know that will lead me far, but I have to do my of work, too, through self-effort, and sincerely hope that many more years shall have the joy to celebrate birthda of Swami Sivananda and that many mo disciples shall share like myself his ending love and guidance.

Questions and Answers

(Questions put to Dr. Sivananda Sushila Vighnay, of Surendranagar, after her lectures in Indonesia and Malaya, and subsequently answered by Sri Swami Sivananda)

1. *What is the connection between spinal cord and the mind, and daily activities?*

The spinal cord is nothing but an extended brain. It plays a vital role in controlling the activities of man. There is a special science which deals with the treatment of diseases by the manipulation of the spinal column. The nerves that control the various organs of the body emanate from the spinal cord. The spinal cord is of special significance in Yoga, as the sub-nadis Ida, Pingala and Sushumna are closely allied to the spinal column, and the various chakras in the Sushumna to the several nerve-plexii in the column.

ASANA AND PRANAYAMA

2. *How can you explain that Asanas can help to overcome bad habits or other activities that affect us?*

Because Asanas exert a beneficent influence on the vital powers of the body, they greatly modify the impulses that compel man to stick to the bad habits. The nerves are strengthened, the senses are calmed, and thus the mind is controlled. At the same time, the various organs in the body are purified and strengthened, thus obviating the need to stimulate them artificially. When the practitioner finds that he receives greater happiness from, and is able to carry on his activities more efficiently by practising Yoga Asanas, than by indulging in bad habits, *e.g.*, smoking and drinking, he instantly gets the willpower to abandon the habit.

3. *By deep breathing can we overcome our fatigue? Which elements work in this process?*

Deep and rhythmic breathing, which is the first step in Pranayama, helps to fill the lungs with life-giving oxygen. All the lobules of the lungs get their supply of oxygen. The blood is thus thoroughly purified. All the organs get their supply of life-giving oxygen in abundance, through the purified blood. Fatigue is overcome quickly.

4. *Which Asanas are the best for curing asthma and which are forbidden?*

It depends very much upon the particular patient and his constitution and allergies, as also on the type of asthma he is suffering from. Bhujangasana, Dhanurasana and Matsyasana may be specially recommended.

5. *Please explain the proper breathing during the practice of Asanas.*

The general rule is this: whenever there is contraction of the abdomen, breathe out, whenever the chest is expanded, breathe in, and when the movement has been completed and you stand still, retain the breath. If, however, you maintain the pose for some minutes, breathe slowly, rhythmically and deeply.

6. *What is the best order of Asanas?*

Sirshasana, Sarvangasana, Matsyasana, Halasana, Bhujangasana, Salabhasana, Dhanurasana, Paschimottanasana, Yoga Mudra, Ardha-matsyendrasana, Mayurasana, Padahasthasana, Trikonasana, Savasana.

7. *Which are the best Asanas and which are forbidden for a pregnant woman?*

For the first three months of pregnancy, she can practise most of the Asanas mildly, without the least exertion. After this, she should consult a Yoga-expert or a doctor: what she should do and should not do will depend upon her constitution. After six months no Asanas should be done.

8. *When should we do Pranayama? Before or after the Asanas?*

Pranayama can be done independently of Asanas, several times a day. But when they are done along with Asanas, then it is essential that after performing Asanas you should relax in Savasana for a few minutes, before taking up the practice of Pranayama.

9. *At the beginning of doing Asanas, my spinal column becomes painful and stiff. What is the reason? Have I to stop learning?*

This is the common experience of all. At night the limbs and the trunk, for want of exercise, become stiff. Therefore, when you start doing Asanas, you feel there is stiffness and the muscles and ligaments, when they are put to unaccustomed duties, feel pain. They should be accustomed to the exercises, and for this very reason you should not give up the practice of Asanas, but do them mildly and gradually. Within a few days' practice, the pain and the stiffness will vanish. Then you will feel joy and delight while doing the Asanas.

ASANAS AND CURE

10. *Which are the best Asanas for ear diseases?*

Sirshasana and Sarvangasana.

11. *Which Asanas should be practised to cure paralysis and piles?*

Practice of Asanas will prevent paralysis; but when there is an attack, the patient may not be able to do any Asana. If he can, then Sarvangasana will help. For pil Maha Mudra is the best; also Asanas l Halasana, Paschimottanasana, Bhujan Salabha, *etc.,* if constipation is the r cause, are good. Sirshasana and Sarvan sana will be of great help if the piles due to abdominal plethora and sedant habits.

12. *Is there an Asana that can applied both for men and women to able them to overcome sterility.*

Depends upon the cause of impoten and sterility. Since all the Asanas vital the endocrine glands and infuse energy in the whole system and purify it toxins, you can advise them to practise the Asanas systematically.

13. *Which Asanas can cure imp tency?*

Generally, Sirshasana and Sarvang sana.

14. *If one has heart-diseases, is o allowed to do Asanas? If so, which on If one can hardly breathe comfortab and the hands often tremble?*

It is not advisable to do any Asana except under the direct guidance of Yogasana expert or a doctor.

15. *Which Asanas are the best f increasing fat?*

No Asana will allow the increase fat ! Asanas will make you healthy. you are abnormally thin, you will natura ly put on a little weight, when the healt improves. Sarvangasana will correct ove weight and underweight.

GENERAL HINTS

16. *What is the reason that ou breath while leaving the nostrils differs strength at different times.*

After expiration, there is almost vacuum in the lungs, and there is ai

hunger. So there is a powerful inspiration. After the inspired air has done its job, it is expired, slowly and fully. But, when you hold your breath for a duration beyond your normal capacity, the lungs are impatient to get rid of the impure air, and there is violent expiration. Yoga-breathing aims at the avoidance of all violent, short and shallow breathing.

17. *Which are the best Asanas to be done in the night hours, after dinner, and which are forbidden?*

Only Vajrasana can be done, and all the others are forbidden.

18. *Is it compulsory in Indian schools to learn Yoga-Asanas?*

Not yet. But I understand that some schools in India are encouraging the practice of Yoga Asanas.

19. *Generally speaking, Yoga Asanas are not dynamic. Does it not contrast with the Western gymnastics?*

Yes.

20. *What is the proper diet for Sirshasana? Can we cure high blood-pressure by Sirshasana?*

The usual, Sattvic food which is prescribed for the practitioner of Yoga Asanas will do. People with high blood-pressure should not do Sirshasana.

21. *How can we combine Prana and Apana during Pranayama?*

By restraining the Prana from going up (Jalandhara Bandha) and the Apana from going down (Mula Bandha) and directing both to the abdominal cavity.

RETROGRADE REINCARNATION

22. *Is it possible that human soul can be reincarnated into animals or 'vice versa.'*

Yes, we have such instances in our Puranas, too. Extremely vicious actions and inordinate attachment to sensual pleasures do lead to birth in the animal kingdom. We have, in the story of Jada Bharata (*Bhagavata*), a highly evolved soul taking birth as a deer, on account of attachment to a pet-deer !

If the man's thoughts have been bestial, his actions bestial, if he has lived only an animal-life, given only to lust, greed and anger, what else does he deserve to a pet deer !

CONCENTRATION

23. *Are there general Mantras to improve concentration?*

The mental repetition of all Mantras help concentration of the mind. Gayatri, for instance, may be regarded as a Mantra which will lead to rapid progress in the practice of concentration, as it is a prayer for the enlightenment of the intellect. But, what is really needed is Abhyasa (practice) and Vairagya (dispassion). Constant practice and cultivation of dispassion alone can help you improve concentration, in the field of Sadhana. For improving concentration, in other fields (*e.g.*, study and work), you should cultivate interest in the work you do, calm application and one-pointed attention.

PERTAINING TO MEDITATION

24. *If one has no tiger skin for sitting on for meditation, what else can one use?*

A good wooden plank, over which you can place a Kusa-grass seat and spread a cloth over this.

25. *In which direction should we do our meditation? Why any direction is fixed?*

Face North or East. To the north turns the magnetic needle, too ! There is tremendous energy emanating at the North Pole, and it will aid your meditation. To those who live south of the Himalayas, this has the added advantage of more easily receiving the vibrations of the sages living in the Himalayas. In the East rises the sun, the supreme source of all life, light and power. Hence early morning meditation is invariably done facing the East.

26. *During meditation one sometimes sees or hears something. How can you know the proper source of the object that you see or the voice you hear? Is it coming from a clairvoyant source or out of one's own sub-conscious mind?*

When there is this doubt, know that it is from your own sub-conscious mind. When it is from the higher sources, they will not allow this doubt to crop up. You do not have such a doubt in regard to this magazine you are reading, whether you are actually reading or dreaming !

SAMADHI

27. *What are the signs to indicate that one has reached the goal of Samadhi? Does one forget and lose oneself?*

True. Therefore, it is both difficult and unwise to describe Samadhi, except in terms of "not this, not this." For, giving a positive indication might make the aspirant imagine he is enjoying the bliss of the Self in Samadhi ! There are two states of consciousness in which you completely lose yourself and forget yourself—one is deep sleep and the other Samadhi. When you lose yourself and forget yourself, and yet there is an awareness of the Consciousness that is witness to the three states of waking, dreaming and deep sleep—know that you have entered into Samadhi. Rather, there will then be no other "you" to know that you are in Samadhi. There cannot be another witness to witness this Samadhi state.

WHO AM I ?

28. *Who am I? Where do we originate from? Where do we go after death?*

You are the immortal, infinite, Satchidananda Atma, different from the body, mind and intellect; you are a witness of the three states of consciousness (waking, dreaming and deep sleep). God or the supreme, cosmic Being is your origin. After death you will go to the various astral regions, in accordance with your present Karmas, and later take birth on earth to evolve further, till you attain Self-realization, after which you will have no more rebirth, and will merge back in your original source.

INSPIRATION AND SUBLIMATION

29. *What is understood by inspiration and sublimation?*

Inspiration is a stimulus, from within or from without, that provokes the conscious mind to think, feel or will, beyond its normal powers. A poet produces his masterpieces under inspiration; a preacher stirs his audience when he is inspired; a writer excels himself when he is inspired.

Sublimation is that state in which the normal human impulses, instincts and desires are exalted and made to flow towards higher, sublime, goals.

KUNDALINI

30. *What are the dangers for aspirants, without a proper guidance from a good spiritual Guru, when they are learning to awaken the Kundalini?*

The Kundalini may not awaken at all; and he may falsely imagine that the move-

ment of wind is a sign of awakened Kundalini. Prana and Apana may not unite properly, and may enter wrong channels and damage the organs and nerves, thus producing various diseases. When the united Prana-Apana is directed to Muladhara, the Shakti may be awakened but may not progress towards the Sahasrara. Stagnation of the Shakti in the different lower Chakras might produce various harmful effects. The sex-impulse may be inordinately aroused, or the practitioner may suffer from canine hunger, *etc.* He may have a serious downfall.

31. *Can you explain the meaning of Kundalini in an easy and understandable way?*

It is the hidden supernormal power in man. It is a divine power, latent in all beings. Even scientists tell us that we are not utilizing all parts of the brain and manifesting all our capacities. The power that is hidden in all these is Kundalini. Its awakening brings about the vitalization of those centres in the body, and the brain, which in turn confers on man supernatural powers like clairvoyance, clairaudience, intuition, *etc.*

32. *Can a Yogi, however high his Kundalini Shakti, raise other people's Kundalini?*

He can help, in two ways. His touch, with a powerful willing, can transmit some of his power to the aspirant. He can guide the aspirant away from pitfalls and enable him to awaken the Shakti in the shortest possible time.

33. *How can you awaken the Kundalini in a short time?*

By taking the longest possible time in preparing yourself—in getting established in Yama-Niyama. If you are an embodiment of truth, purity and love, if you are perfectly pure, selfless and egoless, if you have perfect control over the senses and the mind—you can awaken the Kundalini in the twinkling of an eye.

CONTACTING THE GURU

34. *Do you have special days or time when you can spiritually contact your Guru?*

Yes. Thursday is the most auspicious day for a disciple: it is Guru-wara, the day of adoration of Guru. Brahmamuhurta is the best time for spiritually contacting the Guru. Therefore, spiritual aspirants commence their Brahmamuhurta meditation with Guru-Stotras (hymns in praise of the Guru) and Guru-Dhyana (meditation on the Guru).

35. *Could a Yogi, if he wills, transfer his thought to his disciple in a distant place, to be received consciously by the latter?*

Yes. The broadcasting station transmits the waves of music and lectures. But the receiving set must be good, in excellent condition, powerful and attuned !

SELF-CONTROL

36. *How can we control our Pancha-Indriyas, so that we can get the feeling or the conviction we are nearing the realization of the Atman?*

Ceaseless, intense vigilance is the answer. Never trust the senses. Yama, Niyama, Asana, Pranayama and Pratyahara help you to control the mind. Conscious cultivation of Vairagya (dispassion) will help you a great deal. Practice of meditation itself will increase your dispassion. But beware. Never be complacent and think that you have controlled the senses. Never. Never. Never. Not, till the last moment of your earthly existence. The greatest Yogis have succumbed to the senses.

JIVA AND ATMA

37. *What is the difference between Jiva and Atma?*

Jiva is the five-sheathed Atma. Atma with the five coverings, *viz.*, body, vital sheath, mind, intellect sheath and causal ignorance, is Jiva. Atma is essentially infinite, eternal.

38. *What is the difference between Siva, Sadasiva and Paramasiva?*

None.

STAGES IN YOGA

39. *Yoga is divided into eight stages. Can you explain one by one? Is it allowed for aspirants to practise up to the fourth grade only, due to the purpose of improving health?*

The eight limbs of Yoga are: Yama (self-restraint), Niyama (self-purificatory practices), Asana (posture), Pranayama (control of vital breath), Pratyahara (withdrawal of the senses), Dharana (concentration), Dhyana (meditation) and Samadhi (superconscious state).

Spiritual aspirants, when they reach the fourth limb, will want to proceed further. But, others, too, may practise up to the fourth, for the purpose of maintaining good health.

CHAKRAS AND SIDDHIS

40. *Does walking on the water or fire, have any relation to the Chakras? If so, which?*

When the Swadhishthana Chakra is pierced by the Kundalini Shakti, the Yogi attains Siddhi over water; when the Manipura Chakra is similarly pierced, the Yogi attains mastery over fire.

41. *What about the other Siddhis and their relation to the Chakras?*

This is a vast subject: refer to my book entitled *Kundalini Yoga.*

IS STERILITY A SIN

42. *Is it a sin for people who have not been blessed with children, looked upon from the spiritual point of view?*

It is not. The orthodox Hindu believes that every man must leave behind a son to perform Sraddha every year, after he dies. In the case of the seeker after Truth, however, as Moksha is the goal, he is more intent on doing Sadhana for Self-realization and he renounces the pleasures of the three worlds in order to realize the identity of the Jiva with Brahman. The world and all that pertains to it are of no significance to him.

DREAMS

43. *I have always dreams and talk aloud in my dreams. What kind of symptoms are these?*

There may be many causes. But I shall tell you how to get over the trouble. Do not overload the stomach especially at night. If there is a toxic condition (*e.g.*, due to constipation or presence of worms in the intestines) attend to its cure. Spend the last hour of the waking state, in bed, in meditation and Japa. You will be free from dreams and, consequently, talking in sleep. Persevere in the above practices.

DIET FOR YOGA STUDENTS

44. *Please explain the proper food for Yoga-aspirants?*

Bland, nourishing, energy-giving and fresh food is the best. Even that should be taken in moderation: half-bellyful. Evening meal should be light enough to have been digested when the aspirant goes to bed. Milk and fruit is generally advisable for evening meal.

ILLUMINATION

45. *What do you mean by inspiration or illumination?*

The term "inspiration" has been explained in the answer to question No. 29.

Illumination: I shall explain it by an analogy. A person holds a torch. In the light of the torch all other things are seen. But the flash-light itself and the holder of the light are not seen. The state in which they are seen is called illumination. The intellect is able to understand the objects of the world. But it is not able to understand itself, nor the Power in whose borrowed light it functions. When this intellect is turned upon itself, when it perceives itself and its source, that is the state of illumination.

GENERAL

46. *Has nature still secrets that man does not know? If it is so, what and how many then?*

Yes, certainly. Infinite secrets.

47. *Have the Divine Life Society holy books like the Bible and the Quran?*

Bible and Quran are themselves holy books of the DLS. Divine Life is not a new religion; it strengthens every man's faith in his own religion and infuses in him tolerance for other religions.

48. *According to the lessons, it is forbidden to kill. While meditating, you sit on a tiger-skin!*

Tiger-skin and deer-skin preserve the body-electricity while meditating. Moreover the aspirant has the feeling that he has subdued all his animal instincts. It does not involve any killing: it is forbidden to kill, even for the purpose of procuring the skin for meditation seats.

49. *Are Ram Mohan Roy, Swami Dayananda Saraswati and Swami Vivekananda still alive?*

Not in this earth-plane! But they do exist in the subtler plane of consciousness for guarding the spiritual welfare of seekers after Truth.

50. *By practising Yoga, in which stage can we achieve illumination?*

When you are established in Samadhi.

51. *what is the best place for practising Asanas, indoors or outdoors?*

Outdoors: if the place is not subject to violent wind, disturbance by insects, heat of the sun, *etc.* Indoors: just as good if the room is well-ventilated, clean and free from filth and dirt.

52. *Do you have mosquitos in Rishikesh?*

Yes, yes: plenty of them especially during the rainy season and just after.

53. *Can you give an explanation when somebody says: "I am dead" in the physical sense, because he always does Sadhana?*

He only means that his individual, little, finite, ego is dead. He has surrendered himself totally and unreservedly to God.

54. *Where the mind and the soul are supposed to be settled?*

They are all-pervading; mind is the product of ignorance, and Soul is the Eternal Reality.

55. *What is your opinion about birth-control looked upon from the moral viewpoint?*

True birth-control is Brahmacharya, practice of celibacy. Artificial birth-control leads to greater immorality: it is a licence to sexual over-indulgence and immorality. After the birth of at the most three children, the parents should observe celibacy and devote themselves to the proper upbringing of the children and to their own spiritual evolution.

56. *Does man really need religion?*

Man without religion is beast!

57. *What is the best way of practising Pratyahara?*

No. 1, by Pranayama. No. 2, by Japa. No. 3, by Atmic enquiry. The best is the combined method.

58. *Why is it that such an important teaching like Yoga does not have much attention from the world, in general?*

This is Maya.

59. *What is the technique of Dharana, Dhyana and Samadhi?*

To fix the mind on a Lakshya (target) is Dharana. To let the mind flow into the target, uninterruptedly and without being distracted in the least, is Dhyana. Samadhi is the culmination of Dhyana.

60. *Can diabetes be cured by Yogic exercises?*

It can be controlled by Yogic exercises, under proper direction.

Personification of Boundless Love

(Sri Hilton Sweetnam, Pietermaritzburg, South Africa)

On this very happy day, seventy-two years ago, the good Lord blessed the world by gracing it with so divine a personage as our own dear 'Siva.'

He made his timely appearance in the world when it was most needed. Right now, in these days of great trials and tribulations, when man stands against man, and nation against nation, a neutralizing agent is sorely required, indeed. The world has reached the saturation point as far as materialism, anger, greed and hatred go.

This is where our own revered Master stands out and shines like a star, yea, even as the sun itself, and radiates his powerful thoughts of 'intense love' on all beings and creatures, both great and small. Nothing can escape Sri Gurudev's fathomless love; it permeates everywhere by day and by night. It is only the spiritually great men, with powerful thoughts of love in their hearts like the Master, who can minister to the wounds and afflictions of this world. His presence alone is sufficient to send evil thoughts scattering to the four winds. What evil can prevail against a luminous being such as this? None! No army can ever triumph over this immense love that flows from God and through our Master. It is a love that scatters all bounds of hatred, malice and fear.

Sri Gurudev has all his life been expounding his theories of divine love and selfless service with astounding success. He has led on the spiritual path thousands of seekers and redeemed many others. He, like the Blessed Lord Jesus, is the good shepherd. Where there is sadness he brings joy, where there is doubt he sets the mind at ease, and where there is darkness he brings light.

To all those many souls who are groping blindly in the darkness, or are being consumed by materialism, or who have fallen by the wayside, there can be no greater peace or salvation than to lay their lives at Swamiji's lotus feet, so that he may pour forth his love upon them and strengthen them. His gentle hand will surely guide all to that great, omnipresent centre which is God.

As I See My Master

(Sri Kishinchand Tuljaram, New Delhi)

Like many other aspirants I came in ontact with Swami Sivananda's celestial ritings through the columns of *My Maga-ine,* in 1944, while in Karachi (now in 'akistan). His simple but forceful style ttracted my attention, and I read and re-ead his "Spiritual Instructions" and "Spiri-ual Lessons," which regularly appeared a that journal.

Then, there was a list of Swamiji's ooks in the same magazine. The publica-ions were priced cheap. I sent for a few f them at once, and read them with assi-uous interest. The more I read, the more yearned to have Darshan of the Master. His masterpiece, *Mind, Its Mysteries and Control* (Vols. I and II) is worth its weight n gold.

As luck would have it, I got an oppor-unity to have Swamiji's Darshan in the Christmas of 1944. I learnt from his books hat "Sadhana Weeks" were held at Ananda Kutir' (Rishikesh) in April and December, very year.

The first enquiry that Swamiji made about us to one of his disciples was: "Have you made arrangements about these per-sons? They have come from a far off place." How loving and kind of Swamiji!

To be frank, I was astounded and be-wildered at the spend-thrift ways of Swa-miji, and I carried this impression with me to my home town in the Province of Sind, and no sooner did I reach Karachi than a sudden change appeared in me. I had all admiration and love for Swamiji's mag-nanimity who wanted simply to give, give and give.

From that moment I acknowledged him as my Guru in my heart. All of a sudden I was inspired to compose some Sindhi poems in Swamiji's praise, and up to now I have composed about twenty such poems. I and my daughter, Kamla, had an opportunity to recite some of them at 'Ananda Kutir' in Swamiji's presence.

In 1948, there were communal riots following the partition of India, and all my family members migrated to Bombay. I was left back and I wrote to Swamiji to formally accept me as his disciple, as I had already accepted him as my Guru. Forthwith came an encouraging reply from Swamiji Maharaj accepting me as his disciple, and there were many encouraging words in that letter.

I have seen and felt the miraculous hand of my Master in many good, bad and indifferent situations thereafter. Of the myriad teachings of Swamiji Maharaj, the following few attracted me very much:

1. Be good. Do good.
2. Give. Give. Give.
3. Silence is God.
4. Adapt. Adjust. Accommodate.

I have ample faith in Gurudev's grace, and firmly believe that he will take me to the other shore of the Samsara.

DO AND DO NOT

Do that which promotes harmony, good-will and peace, and do not do that which inspires a contrary effect. Do that which is universally considered to be good, just and proper, that which is bound to produce positive results. This is the yard-stick of judgment. This is how you could decide between right and wrong.

—Swami Sivananda

Integral Glory

(Sri Barbara Mayer, Dorschhausen, Germany)

In childhood I sought for You in toys,
In sun-rays, blue sky and lightning
I looked for You,
In youth I sought for You
In the most loving hearts,
In parents, elders, teachers and friends,—
I sought for love divine and purity
In every face I met
In the multitude, but only one
I sought, and enquired—
"What is Infinity, Immortality,
Where is God?"
I looked into churches
And images, into scriptures,
Looked into the eyes of children to find God,
In music and dance, at stages and chorus,
In flower bouquets and folded hands,—
With hunger and abandon I sought for You:
"Where are You, my Lord?"
And I knew, once I will meet You !
I saw You behind all events
And looked for You.
Then a man with knowledge
Of Eastern Wisdom
Trained me in meditation
And narrated about the Pranava—Om;
I found Om to be the bridge to Heaven,
In meditation I heard the call of Om,
I experienced the great bliss
In every cell of my body.
Then one day I got a wonderful book,
Practice of Concentration and Meditation,
Which Sivananda Saraswati wrote;
Astonished, full of admiration,
I entered a new land, a glorious realm;
All at once I had Your Darshan,
Though only for a second short;
Then what a joy !
One day I got a letter from You,
And I was happy to become your pupil.
O holy Sage !
O wonder, O joy, I bow before You,
I adore You, O holy Guru !
I heard Your voice, in 1951, in Augsburg
And do bear this always in my mind.
Far away as the heavens are You,
And yet as near as our breath;
You are the inner point in the wheel,
And intersection in the cross;
The syllable "Om" are You !
My heart sings hymns of thanks with joy
And prays and looks at You,
Sivananda Saraswati, my Om !

LIFE HAS ACQUIRED A NEW MEANING FOR ME

(Sri E.B. Mudd, London)

Since I have come in contact with this saintly person (Swami Sivananda) through reading his books, and articles in *The Divine Life* Magazine, life has acquiquired a new meaning for me. My heart is uplifted when I think that there exists in the world today a leader whose spiritual teaching can fire the imagination of all those who are not satisfied with the shallow, materialistic way of modern life.

I have, at first, been attracted to the Hatha Yoga Asanas, and through these have learned the value of proper breathing body control and concentration. This enabled me, after a short while, to give up smoking which I had tried to do several times in vain before. I soon felt healthier cleaner, and now I wanted to go on further It has been my good fortune to have the blessing, help and guidance of the noble Swami for over a year now and I fervently hope that he may be spared to carry on his magnificent work for the benefit of mankind.

The Ideal of the Saint is to Conquer Time

(Sri Swami Madhav Tirth, Ahmedabad)

No one has seen one's own birth. Birthays are counted by the number of years. ears are counted by days, and days are ounted by nights, but there are no nights n the sun which gives us the impression f nights and days. Besides, the sun does ot revolve and yet appears to move aound the earth.

Saints like Swami Sivanandaji live for lorious spiritual ideals. One ideal of his s the conquest of time. The *Bhagavat* vas narrated by Shukadev to King Parikhit with a view to overcome the agony of ime (*vide 'Mahatmya'* I—11). [He was to lie in a week's time, and the scripture had o be recited before the time was up.] No dates for events are given in the *Ramaana*, the *Mahabharata* and the *Puranas*. t is said that before Vikramaditya, there existed the calendar of Yudhistira. Before Yudhistira, his fore-fathers were Yadu, Purana, Manu and Brahma. But Manu's day was of 24 hours and his father Brahma's day was equal to 1000 Chaturyugas (billions of years). Therefore, the son of earth cannot measure the Father in heaven. If Brahma asked his son Manu to stay for five minutes with him, Manu could not stay there, for Brahma's "five minutes" were equal to millions of years for Manu.

Who created the days for us? The regularity with which we recall past moments depends on the basis of the idea of time. Time is not a specific, qualitative element. Prof. Einstein says "There is no time without events." Time results from the relationship among the various sense-data. Human consciousness acquires the ability to pass from one type of sensation to another, according to certain rules. Therefore, time is an expression of a process which goes on in our consciousness. Only the speed and regularity of this process causes us to overlook the intermediate stages in ordinary introspection.

We must learn to see better, just as we learn to speak and read. If we can get an insight into the structure of the relations of time to our experience, a change of experience will affect the whole nature of time. The problem of the origin of the idea of time develops far beyond its initial limits and, therefore, before birth, or before the idea of birth. The question of space also requires reconsideration. There is no space without objects, in the same way as there is no time without events. A person who was born blind was operated upon. As soon as he got eyesight and his eyes began to function, he had to learn gradually and laboriously to distinguish between corporeal forms which appeared before his vision.

Similarly, we have to learn about time, as in the waking state, dream state and deep-sleep state, and its variations in different creatures. Optical time, tacticle time, kinesthetic time, Indra's time, Brahma's time, Vishnu's time, all have their unique structures. The question as to which of all these times is to be considered as the true time loses all meaning. They all possess equal validity; none can claim a higher degree of certainty, objectivity and generality than any other. Time is not the property of anything but merely a relation of events to those who think of them.

Once I was sitting with Swami Ramdasji and Swami Advaitanandaji, and we began to compare our physical ages. Swami Ramdasji said that we should all go together. I thought Swami Sivanandaji should write a letter to God to send us a spiritual

station-wagon, so that all of us could go together from here direct to Vaikuntha or Kailasa.

While this idea was revolving in my mind, in last January, as I was driving from Ville Parle in Bombay, the car collided with a large truck of the Bombay Municipal Fire Brigade, and I thought that I was about to depart before the other living saints and should be there to receive them, but God said "You must all come together; there is no hurry; there is still plenty of work to be done in this world. The fulfilment of our ideals will be handicapped if the body of Swami Sivananda goes early. Therefore, I am praying to God that he may live for many, many years to come.

Harken the Call of the Master

(Sri Werner Schmikl, Pretoria, South Africa)

Wonderful are the teachings of our Guru, Swami Sivanandaji, and if one really follows his instructions, in daily practice, the Jiva is bound to reach the highest peak of Nirvana.

May the grace of the Lord ever flow in abundance through our beloved Master who is to us the very embodiment of the Lord, and may it penetrate and illumine the darkest and impurest hearts.

Blessed be those who seek refuge in this supreme being; blessed be those who meditate, serve, love, give, and try to lead the life divine, for I rejoice in their happiness and endeavours. May the Lord's grace be with us all.

Let us remember the words of all the great Masters: "Out of many, one per chance strives for perfection, and out of the few striving for perfection, one per chance reaches the Supreme." "Straight is the way, and narrow is the gate, and few be there, who enter therein."

Keeping these words in mind, it is worthwhile striving for Truth and being one of those few, to enter therein.

May we all, each and every one of us enter through this glorious gateway. Remember, seek ye within, enquire, serve, be good, do good, love all, meditate, realize and be free. This is the teaching of our beloved Guruji.

Sivanandaji, may thy Light shine to all. May peace, bliss and happiness be everywhere.

A SAINT AMONG SAINT

(Sri Marge Redman, Pretoria, South Africa)

In 1956, it was my great previlege to come into contact with the teachings of Swami Sivananda for the first time. I had been searching for Truth since 1940, when I discovered the holy Yoga, but no one with whom I came in contact could give me the key to my heart's yearnings. Then, to my lasting joy, I met the disciples of our beloved Gurudev and I knew that I had arrived at the cross-roads, and that the choice was to be made by me. Needless to say, I made up my mind to follow his teaching to the best of my ability and I quite surprized myself. Whenever I am faced with a problem, the answer is always there. Our age has been blessed with a Saint among saints.

My earnest prayer is to see him face to face and drink deep the nectar of his divine presence.

Sivananda's Contributions to Humanity

(Sri G. Robinson, London)

First let me deal with Brahmacharya, subject that has never before been put to the English language so comprehen-vely. Any reader of Sivananda literature ll quickly realize the author's knowledge d ability to deal with this most entran-ng phenomenon. Swami Sivananda's ntribution in this field has been unique. he Master uses every avenue of approach this profound acquisition. With an em-acing tenderness he has given the ques-ons and answers relating to Brahma-arya, so that all may obtain their right-l heritage now or in the near future. is most important knowledge may have en penetrated the western medical bar-r. The mysterious methods of the sage e working untold miracles. Every eath he takes, adds to the spell of his orld-wide charm.

Throughout the ages a saint has appea-d to raise the fallen and heal the sick. ankind feels the necessity of someone to store the balance of their lives. Today en look to Hindu Sivananda for guidance ong the mechanical lanes. With the ut-ost care and devotion he is attending to is vital need. His work traverses every ghway and byway of existence.

Secondly, concerning the religious titude inherent in the Hindu, and, ulti-ately, which is the only safeguard for e affairs of men. In this line, the Master's ner dominion indicates his tremendous tainment with regard to the realization the Supreme. Here, again, it is the poor and the humble who are reaping the har-vest of his work. With the advent of Siva-nanda, even the hard-hit westerner has been given a chance to peep into the temple of truth. The appearance of the Guru when the disciple is ready has, indeed, taken effect. Religion having no boundaries is making a good foundation in the inner shrine of men under the care of the Vedan-tic teacher, Sivananda. Mental slavery tends to free itself in an effort to discover the fragrance and beauty of the reality. The sage has replaced imagination and fear, with a love and kindness beyond words. Verily, the song of Sadhana echoes in the West.

Thirdly, concerning his compassionate service. The early days of the Master's life were already filled with dynamic service, and with his severe Yogic training came his entry into the order of Sannyasa and the wider sphere of a dedicated life to one and all, regardless of personal comfort. National laws, atom bombs and worldly life cease to exist for the orange-robed Swami who has declared protection to all crea-tures, if they chose the right path. With his initiation into Sannyasa came the hope of humanity. Thousands of people from every walk of life began to seek his refuge. The West is enthralled with his gracious sympathy in utilizing the English language. To have been given a *living* protector and dispenser of all that is good is surely the greatest blessing. May we be worthy of him !

ETHICAL CULTURE

Harmlessness, impartiality, forgiveness, endurance, tolerance, magnanimity, are ll different forms of truth. An ethically perfect man is by far greater than one who an keep oneself buried under the earth for a number of days, or one who can perform he rope-trick, or one who can repeat the 'Vedas' by heart. —*Swami Sivananda*

Mission of the Master and His Gospel

(Sri G.S. Bhalla, New Delhi)

The advent of the twentieth century saw rapid strides in new inventions for the physical comfort of man. Money, power and pleasure have become the goal of life, with all their concomitant evils. Materialism and scepticism reign supreme. People have lost faith in the holy scriptures and the teachings of sages and saints. Now the whole world seems to be in the grip of materialism. The invention of new kinds of destructive weapons has caused unhealthy terror. Never before was humanity in danger of effacement as now. Everybody in his heart of hearts is asking what next, if this race of armament goes on and a world war breaks out.

Side by side with this, a slow but steady spiritual movement has been shaping at Sivanandanagar, which has now assumed gigantic proportions and become widespread. At a very opportune moment in history, Swamiji established the Divine Life Society, to serve as a beacon-light to this world of sorrow and pain. It has now about 300 Branches all over the world. Thousands of students have received initiation from Swamiji. Here, in India, he has created a mighty spiritual awakening through his tours in the different parts of the country. Thousands of thirsty aspirants receive guidance through post. Series of articles on the practical side of Yoga, Bhakti, Vedanta and health matters are published in journals, leaflets and pamphlets and are circulated widely, in various languages. The Ashram of Swamiji has a staff of about 300 seekers, learned and cultured scholars, Mahatmas, Yogis, Bhaktas and students. Swamiji has written more than 250 books, and several of them have been translated into a number of Indian and European languages.

DIVINE LIFE MOVEMENT

The Sivananda literature is an infini ocean in itself, which takes man Godward Swamiji's teachings are broad-based, un versal and sublime, and do not confi themselves to any cult, sect, creed, place country. He has disciples all over the worl belonging to all religions and nationalitie He is truly a Jagat Guru. Never were spi tual secrets laid so threadbare in the pa history of mankind as Swamiji has don He has shown the right path, the path love and peace, to individuals and natio alike. Thus a mighty spiritual wave h been set in motion, which has touched t hearts of all sincere men. Thousands upo thousands, in this manner, have been el vated.

The thought-currents generated by t Divine Life Movement have had their effe on the people, and now there is great thirst for peace all over the world, cause due also to other reasons such as two wor wars in one generation, and the threat another, infinitely more disastrous. Swa Sivananda's book, *World Peace*, needs sp cial mention in this connection. This boo is meant for those who aspire for pea within themselves and who want to pr mote peace in the world. This book shou prove to be a timely guide to save ma kind from wars, riots and ill-will, disha mony and discord.

To me, Swami Sivananda's word is t word of God. If it could at all be possib to count the particles of sand and sta it would not be possible to count the gl rious deeds of our Guru Bhagawan. He a saint-maker. He is one who elevat others by his mere thought, touch, ga Prasad and his divine literature, and o

who bestows salvation on the devotees. He is an infinite being, and inscrutable are his ways. All his varied practices are meant for the world at large. He certainly never needs them.

IMMORTAL TEACHINGS

The ringing note of his teachings is about the purpose of life and how to achieve that purpose. He says, the purpose of life is the realization of the essential divinity in man. The science of Yoga points out the way. Yoga means union with God. The main branches of Yoga are four, which are not opposite but complementary to one another. Bhakti Yoga, Karma Yoga, Raja Yoga and Jnana Yoga are intertwined. He teaches the Yoga of synthesis.

The first essential requisite for an aspirant is initiation by a Brahma-Nishta Guru. Sivananda not only gives Mantra but instils the Mantra into the very soul of man. Such an event is, indeed, a hall-mark in an individual's life. Spiritual birth thus takes place. The aspirant is facing the road that leads to God, eternal peace and bliss. The journey is, indeed, very arduous, but it has to be performed. For a true Sadhak, the grace of God and Guru is always there.

Upasana or worship of the personal God is necessary for the fixation of the mind. Even the great Sankara, who was a pure Adwaita Vedantin, always worshipped the personal God. The aspirant now chants the name of the Lord with a loving heart and sings His glories, and thus forms a personal relationship with the Lord. The subtle, evil Vrittis that were lurking in the mind of the aspirant are now gradually sublimated through self-discipline, but one cannot eradicate them through individual efforts or Sadhana alone, without the grace of God and Guru.

YOGA OF SYNTHESIS

Yoga of synthesis is best suited to this age. All-round perfection is the aim. Selfless service of the sick and the suffering, service of society or the country, in any form, with Atma Bhav or Narayana Bhav, constitute Karma Yoga. The two basic preliminaries of Raja Yoga are Yama and Niyama which give the rules of right conduct, self-restraint and observance of external and internal cleanliness. Asana and Pranayama help to maintain a healthy body and mind. The mind is purified by Japa, Tapas, selfless service, Kirtan, prayers, devotion, study of scriptures, service of Guru, concentration and meditation. Viveka, Vairagya, Abhyasa and Atma-Vichara are the four main requisites. Prayer, Japa, worship, Kirtan and Smarana constitute Bhakti Yoga. Enquiry of "Who am I" opens the eye of intuition or Jnana. Concentration and meditation, preceded by Pratyahara or withdrawal from sense-objects, bestow Samadhi, or super-consciousness.

Eradicate the feeling of "I-ness" or egoism. Non-attachment is the sword to destroy the bondage of mind. Detach the mind from the worldly objects, and attach it to the Lord. Do this again and again. Mental renunciation of possession should be practised. The more the mind is withdrawn from the outer world, the more it is making headway into the realm of Atma or eternal bliss.

Such is the holy teaching of the living embodiment of Perfection, our Guru Maharaj.

Divine Vision: A Gift From Above

(Sri Robert W. Peterson, U.S.A.)

[This is the story of an opeartion and two wonderful spiritual experiences which will always have their effect upon me. Of course, the story does not end here, but herein lies the beginning of a new and more wonderful life ahead.—*The author*]

On the morning of the 25th of November, 1958, at 6 a.m., I was awakened and told that the time was now at hand to begin an extremely complex and precarious operation on my head. The doctors were to cut open the right side of my head above the temple and place a silver clip in between an artery and a baloon which had formed. This baloon had reached its bursting point, and when the operation was finished, it would serve to strengthen this weakened artery which was located directly in the centre of the head beneath the brain.

First, the doctors placed me in what they call "the deep freeze," which lowered the body temperature to 70 degrees Farhenheit. This is a recent technical development in these intricate types of operations.

After the supposed successful completion of the initial operation, the staff discovered it was imperative to reoperate immediately. A blood clot had formed—my heart and breathing had completely ceased to function. I was rushed again to the operating room where an emergency operation was quickly performed, successfully removing the blood clot. However, it was found that there was now no need to stimulate the heart into activity, as both the heart and breathing had begun functioning again without the doctors' intervention. Following this came the most rapid and complete recovery the hospital sta had ever witnessed after such an oper tion.

I was fully awake five hours after th operation, ambulatory two days later, an was able to leave the hospital at the en of two weeks.

A UNIQUE EXPERIENCE

Upon my awakening that fateful morn ing, I began by calling on the Divine Mothe to protect Her child. At the same time I thought of Swami Sivanandaji who had written to me such a needed and thoughtful letter. I prayed that he might be with me.

Suddenly, I experienced a strange feeling of "detachment" from my body, and found myself looking down on a figure lying in bed and later on the operating table. I seemed to be watching the doctors preparing themselves and the patient, in the form of myself, for the operation, the ordeal to come.

I began to enter a deeper state of being when suddenly I found myself beside the beautiful river, Mother Ganges. A tall, large figure of a man approached and asked that we walk together. As we proceeded along the bank of the river, we came to a cluster of large rocks, and we seated ourselves. I then asked him, Sivanandaji, to give me some instruction.

Maharaj answered saying: "Attempt to see in all people that goodness which is within. Never look to see the little being of the lower self. Never find fault with others, but first find that goodness and purity within. Then the whole world will shine through your love."

Maharaj went on to say: "Cast the ord 'hate' from your heart and soul. Feed ıe flame of love in your heart until it ecomes a forest fire of devotion raging) all the far corners of the earth. Then ur Divine Mother will reign in all hearts verywhere."

Beloved Maharaj finished by saying: You must demand Her presence by saying vith your heart and soul, 'Come, show hyself.' You must seek Her within you, n the throne of your heart, for here you hall find the real, intangible treasures of his world and the next. You must con-inue to cultivate the garden of your soul, hen the flowers of love will burst into oloom, and you will experience the indes-cribably wonderful sight of the Divine Mother, arrayed in light, all around you."

THE DIVINE MOTHER APPEARS

Many times I have found myself weeping because of my inability to see the Divine Mother and I found myself again in despair over this. Then suddenly, out of a mist which had formed over the river, Mother Ganges, a woman appeared. She was unquestionably the most beautiful person I had ever seen. I recognized Her at once to be my Divine Mother.

How can one describe Her radiant beauty which is unfathomable to the human mind? My soul has searched through an infinite number of eternities to find Her on this day. Suddenly, all had been made clear to me, for to love my Divine Mother is to love my own Self in all mankind. How soft is Her touch on the soul of man. The sound of Her voice resembled a melody of the soul in perfect harmony with nature around us. I found a peace such as I had never known before.

The Divine Mother spoke to me, saying: "My child, you must not tarry—you must return. Serve mankind, but never lose sight of your Home." I prayed that I might remain. She scolded me as a mother would her child (who was disobeying her word).

I have returned to the world of matter. I shall never forget this day as long as I live. How sweet was Her person. How blissful being in the divine presence of Maharaj. Both the Divine Mother and beloved Maharaj have shown me the way to a fuller and more complete way of life. I know I could not have successfully passed through such an ordeal as that which I experienced without the loving assurance of the Divine Mother and dear Maharaj, Sivananda.

HAPPY BIRTHDAY

May our beloved Maharaj remain on this earth for many years to come. He is that beacon-light which is in the windows of our hearts and souls, leading mankind toward our heavenly and beautiful Home in God and the Woman of our heart's delight, our Divine Mother.

I wish Maharaj a "very Happy birthday" with many more fruitful years to come. The world needs that which he has to offer. May the blessings of the Divine Mother be with him always.

How I love my Divine Mother, and wish Her to be for ever near me through all my worldly undertakings ! Glory to Her who rests in the highest regions of our souls, who, when we need Her, comes down to help those who call upon Her with a loving heart. I have always referred to Her as the "Pretty Lady" of my dreams.

I dedicate the following poem to my Divine Mother, for without Her loving presence, I am nothing; with Her, I am everything.

PRETTY LADY

Pretty Lady, with sparkling, tender eyes,
That hold for me a kind and gentle light,
Who, when no other hears my weary sighs,
Will come to offer guidance through my plight,
Yet never ask, nor care how I repay;
Whose only wish is to be close at hand,
To help in searching, help to find the way,
Showing no fear, though scornful man might stand,
And mock, and laugh at my confusing state.
How like a child's is your soft silent touch
That offers joy and sends away all hate,
While in return, requests from me not much.

Pretty Lady, this all to you I give—
A loving heart, as long as I shall live.

TO MAHARAJ

Maharaj Swami Sivananda: I shall never forget your teachings, for they have helped me to realize my oneness with the Divine Being, which is my Beloved Divine Mother. She is my Divine Guru, and you are my Guru on this earth. I wish to again walk with you beside the beautiful river of my dreams, Mother Ganges. May I come to visit you? If I may, can I stay with you for a while? If it be the Divine Mother's wish, I would like to be ordained in Her Service.

Long ago, when I was but a boy, a man came to me then, and told me that my destiny lay in India. He also told me something of which I wondered for many years. Now I know what he meant when he said, "Thou shalt become a King among kings, but a ruler of none. To know 'Thy Self' is the key, to the throne room of your heart, for there one will find the treasure of all treasures, Divine Mother, ruler of all the world."

May She grant me my prayer, that I may come to you, my Guru.

With a sincere wish that you have the happiest of Birthdays this year, and that by the Divine Mother's grace, my prayers of a long and fruitful life ahead be yours.

MY BELOVED, DIVINE FATHER

(Sri Punithavathi Moodley, Durban, South Africa)

Living in this materialistic age, we are very lucky to have Swami Sivananda as our saviour. With real faith in him, we know our way is clear to go forward. There is so much to say, but little can I write about my Divine Father. I came in contact with him in October, 1958, when I became very ill. I suffered from a severe nervous breakdown. The doctors could do very little. Unhappiness began to invade my happy home. To solve all troubles, I prayed to the Lord to take me away from this world. Death came to me, but in a different way, when I first wrote to Swamiji. I poured out my heart to him, and a new strength flowed into me. Hope and courage I gained. I became a normal person even before I received a reply from Swamiji. His wonderful healing thoughts are a relief to the sick. Never should I forget the help and consolation he gave me in his first letter. Since then my faith has been strengthened. I am determined to go forward. He is my Divine Father, and I bow my head at his lotus feet. I pray that this bright Star will always shine from the Himalayas !

Light Fountain

(Sayings of Swami Sivananda, compiled by Sri A.G.R. Sharma, Sirpur)

1. God *is;* God exists. Give up idle ntroversies, theological dissension. Be ire in heart. Serve humanity. Love God. eat all creatures in love.

2. God is your shelter against the orms, your sole refuge, your solace and our resting place.

3. The entire universe is your own. he whole world is your body. All the world your home.

4. Be tolerant. Be pure. Be simple. e humble. This is the way of a new life. his is the way of spiritual life.

5. Do not be cold, blunt and indiffe- ent to life. This is not true asceticism. erve all. Be not vindictive. Love all; e kind to all.

6. Hate none. Cavil none. Be not arsh to anyone.

7. Mingle with the poor, be a servant f the poor. Share what you have with the oor.

8. Follow the religion of love.

9. Be a true Christian, a true Mussal- an, a true Hindu, a true Buddhist, a true ikh and a true Parsi.

10. Money can help you to get medi- ines, but not health. Money can help you o get soft pillows, but not sound sleep. Ioney can help you to get material com- orts, but not eternal bliss. Money can elp you to get ornaments, but not beauty. Ioney can help you to get an electric ear- hone, but not natural hearing. Attain the upreme wealth of wisdom, you will have verything.

HAVE FAITH IN THE DIVINE

11. Pain and death exist. Their ulti- nate cause is ignorance. Their cure is knowledge of Brahman or experience of the eternal bliss of the supreme Self.

12. Let your service be free from the taint of seeking recognition, power or position. Let your motive be altruistic.

13. Sacrifice means an act directed to the welfare of all life without receiving or desiring a return for it, either of a temporal or spiritual nature.

14. Purification, illumination, unification, perfection and liberation are the stages in the spiritual path.

15. Swim in the ocean of spiritual awareness. Enjoy the stupendous stillness of God-consciousness. Plunge in the river of eternal life. Behold the eternal light of Divine Reality.

16. Faith is belief in the unknown.

17. Faith heals, faith creates, faith works wonders, faith moves mountains.

18. Faith is the searchlight for God-finding.

19. Have perfect faith in the Lord. His name is your sole prop, refuge and support. His temple is your pure heart.

PRAY AND PURIFY

20. Prayer is the heavenward soaring of the soul on the wings of devotion.

21. Prayer is not asking for something material. It is the yearning of the soul for communion with God.

22. Prayer lightens the heart and fills the mind with peace, strength and purity.

23. Prayer is the key of the morning and the bolt of the evening.

24. Lust, anger, greed, pride, hypocrisy, hatred, attachment, are the products

of Avidya, that binds man to Samsara or the world. These should be overcome by steady effort.

25. If you wish to attain the knowledge of the Atma, you will have to eradicate these evil traits which stand as stumbling blocks in the path of salvation.

26. Ahimsa is the law of life; Himsa is the law of death.

27. Return good for evil; conquer hatred by love and give life for redemption.

28. Selfishness is the greatest sin. It constricts the heart. It separates man from man. It makes him greedy. It is the root of all evils and sufferings. Destory selfishness through selfless service, charity, generosity and love.

SELF-DISCIPLINE

29. Never speak ill of others. Also never hear ill of others. Never listen to one man blaming another in private.

30. Strength is life. Weakness is death. Have strength from the wisdom of the Self. Destroy all weaknesses by identifying your self with the supreme Self, the source for all power and strength.

31. Be moderate in eating and drinking. Practise self-restraint. Have devotion to the Lord. Hurt none in thought, word and deed. Dwell in solitude. Reflect. Enquire. Meditate. This is the teaching of sages and seers.

32. All life is one. The world is one home. All are members of one human family. All creation is an organic whole. No man is independent of this whole. Man makes himself miserable by separating himself from others. Separation is death. Unity is eternal life. Cultivate cosmic love. Have equal vision. Serve all. Recognize the worth of others. Destroy all barriers—racial, religious and personal prejudices, t separate man from man. Recognize non-dual principle, the immortal essen within all creatures. Protect animals. all life be sacred. Then this world will a paradise of beauty, a haven of peace, Vaikunta.

33. Anger is a great force. If y control it, it can be transmuted into a pow which can move the world.

34. There are some flowers whi have a beautiful colour, but have no sce Even so, there are some who talk swe flowery words, but do not act according

35. Bear insult. Bear injury. This a very important Sadhana. This will gi you immense peace and strength of wi

THE LORD DWELLS IN ALL

36. The Lord is within you. He seated in the heart of all beings. Whatev you see, hear, touch or feel, is God. The fore, hate not anybody, cheat not anybo love all, and be one with all. You will so attain eternal bliss and perennial joy.

37. Truth is nobody's property. Tru is not the property of any particular se creed or religion. Truth is the property everybody and is the same for all.

38. It is impossible to satisfy all h man wants, because with every attempt satisfy them, new wants arise. So it wiser to decrease your wants by conte ment and knowledge of truth.

39. Speak politely. Be sweet speech. Do not praise yourself. Do n abuse anybody. Do not be discourteous. Gi up back-biting. Do not mock at others. not laugh on improper occasions. Do n treat the poor with contempt. Beware th you may be poor one day. Do not revengeful. Be grateful.

40. Jealousy is like a fire; it eats goodness, just as fire consumes fuel. The

re, abandon jealousy totally and develop gnanimity and large-heartedness. Be mpassionate to all. You will soon enter e kingdom of God.

41. Be clean-hearted, sweet-tongued, ıe-tongued. Do not destroy your soul by tred and greed. Live amicably with ners. Adapt, adjust, accommodate.

MAKE BEST USE OF YOUR LIFE

42. Time is most precious. If one mite is lost in vain, it is lost for ever. Make e best use of it. Spend it in Japa, meditıon, Kirtan and study of sacred scriptres.

43. Be noble. Be gentle. Be tolerant. y to think from the standpoint of others, d not yours, when dealing with them.

44. Happiness comes to him who seeks e happiness of others. Relieve the suffergs of those who are distressed as per your ility.

45. Kindness is the root of righteousss. Kindness is the enemy of cruelty, rshness, rudeness. It softens the heart. opens the door of heaven.

46. A man who has no devotion to od, who does not try to live a spiritual e, who does not serve humanity, who es not share what he has with others, is asting his precious, God-given life.

47. Believe in the supreme power of od. Believe in truth. You will be free om difficulties and sorrows. That supreme ower will guide you, strengthen you and mfort you. You will be peaceful amidst ials, adversities, failures and tempestuous rcumstances.

CHARACTER

48. Chastity or continence is an ingral part of Yoga. It is an indispensable ctor for the spiritual aspirants. You canot attain great heights of spiritual consciısness without chastity. Chastity is the ry heart of Yoga.

49. Three evils, born of passion, exist in this world. Uttering a falsehood is the first. The two others are immorality and the infliction of cruelty on other living beings.

50. Your actions must support your character. Your ideals must lead you to the highest goal. Stake not the stomach for half a plate of rice, and your independence for the sensual life.

51. Parents should not force worldliness on their children. They should not stamp out the spiritual impressions in their children.

NATURE OF GOD

52. With no shore, no limit, like an ocean, with all beings as its bubbles, God is neither in heaven above, nor down below, but in everyone, everywhere.

53. Know that the Lord is the supreme end-all of life, that He is the living, protecting, guiding Reality in our lives, that He is ever with us.

54. Think often of God, by day and by night. He is always near you and with you. He dwells in the chambers of your heart.

55. O man ! Believe in the goodness of God, the unseen teacher, who, through nature herself, teaches men the secret and the source of eternal bliss. Wake up from the slumber of ignorance.

56. You came alone. You will go alone. Know thyself. Be optimistic. Have confidence. Strive. Discover the Reality in your heart. Turn to the divine source, and become one with It.

57. The world is the visible manifestation of God's cosmic play, and all are but actors in the stage of life. For the brief duration one has to play one's part, one should play well with goodwill towards all and malice towards none, causing injury to no one, without estrangement

or avarice, with mercy and fellowship, and the spiritual goal always in view. All must return to the original source one day or other; hence one must depart with a clean slate, with no regrets and no ambitions.

PURITY OF HEART

58. Purity of heart is one essential requisite for the vision of God. Real purity of heart is that state in which the objects of the world cease to have any abiding or infatuating attraction for the aspirant.

59. Purity of heart is that state in which one is free from lust, anger, greed, pride, jealousy, vanity, egoism, hatred and other evil qualities.

60. Attachment to external objects, lack of faith in spiritual values, and non-discrimination between right and wrong, give rise to all evils and sufferings.

61. Jealousy is more solid than the Himalayas.

62. Crookedness kills terribly the conscience of man and affects the health of his soul.

63. Poor is he who always wants something or other. Fear has he who thinks he is going to lose something. To give is to gain strength. To receive is to invite weakness.

64. Senses, reason, intuition, Self-realization are the four rungs. Rise above the senses and get at reason. Rise above reason and get at intuition. Through intuition attain Self-realization.

65. "Mint money. Attain power. Kill your neighbour. Take his property, and be happy." This is the philosophy of the devils.

66. "Renounce and detach yourself from worldliness. Serve humanity. Meditate and realize God." This is the philosophy of the wise.

67. God exists, as oil in seed, butte in curd, fire in wood.

68. Pray to the Lord; "Thy will b done. I want nothing. Thou knowest wha is best for me."

69. Resolve: "I will not be angry to day. I will not speak any untruth today I will not hurt anybody. I will be kind an good to all. I will feel the presence of th Lord always."

70. Feel: "I am nothing. I have no thing. I can do nothing without the grac of God. Thou art everything. I am Thine All is Thine."

71. Trust in God and do what you conscience tells you to be right.

72. You are only a trustee in th world. God is the owner.

73. Kill not, steal not, lie not, harm not, slander not, lust not, revenge not worry not, regret not, fear not, waver not doubt not, delay not to reach the goa Concentrate, reflect, meditate, enquir "Who am I?" and know thyself.

74. Faith is your anchor. Devotion i the compass. God is the Captain. Now sai on fearlessly to the other shore of eterna bliss.

75. Serenity, regularity, absence o vanity, sincerity, simplicity, veracity, fixity non-irritability, adaptability, humility, tena city, integrity, nobility, magnanimity, cha rity, generosity, purity. Practise daily thes eighteen 'ities. You will soon attain im mortality. Brahman is the only real entity Mr. So and So is a false non-entity. You will abide in eternity and infinity. You wil behold unity in diversity. You cannot attai these in the university.

CONTRIBUTORS

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Modern Torch-Bearer of Ancient Indian Wisdom

(Sri P.H. Veaudry, Montreal, Canada)

His Holiness Swami Sivananda is the modern torch-bearer of Indian Wisdom, spreading through the world such great classics as the *Vedas,* the *Upanishads,* and *Bhagavad Gita.* Those and other teachings of the wise rise above all others like the Himalayas above the rest of the world.

How comforting it is to cling to the raft of pure idealism in this Kali Yuga, when materialism seems to capsize our frail craft ! These teachings, left to us by the seers of the Spirit, of times long past, and carried into the modern world by Sri Gurudev, with the help of the tireless and selfless work of his devoted disciples, are treasured by all of us, in our present plight.

Fortunate, indeed, are we to have in our midst this great sage whose ambition is the uniting of all religions for the purpose of the realization of the one universal God, regardless of the various names given to Him throughout the world, since ages past, for it is written in the *Katha Upanishad,* "He who sees only the variety, and not the underlying unity wanders from death to death."

In the western world many people are seeking happiness and enjoyment in the material things, but unhappy are they in their lack of true wisdom, being shrouded by the power of Maya.

Swamiji's wise teaching says that in material wealth, devoid of spirituality, there is no hope for life eternal. He has taken upon himself the gigantic task of teaching about the Truth throughout the world, like some great sun sending out its divine rays to all who care to step out of the dark cubicles of Maya.

My heartfelt wish is for Gurudev to realize his cherished ambition to see a peaceful and united world in his life-time. Though there is nothing in the three worlds that is unattained by Swamiji, he deliberately mingles in action unweariedly for the sake of the welfare of all, for he is truly united in the purpose of the *cosmic action* of the Divine, and is a tireless fountain of joyous and inspired life in the consciousness of the eternal Ananda of Brahman, which overflows to all creation out of its own effulgent ever-fullness.

The world was never more in need of the spiritual truths as disseminated by Swamiji. God has chosen well when He sent forth Swamiji as the divine messenger of truth, peace and love amongst mankind.

In remembering Swamiji's birthday, I shall always remain eternally grateful for his divine help, for showing his diving light upon my path of liberation.

May His Light shine throughout the world for many more years to come, so that he can go on teaching the truths of the ageless wisdom from his 'Abode of Bliss.'

BALANCE

Balance is rhythm. Balance is harmony. Balance is equipoise. Balance is the law of nature. Balance is the first requisite of peace. Balance is the most covetable possession on earth. Balance is Self-realization.

—Swami Sivananda

Precious Example to the Seekers of Truth

(Prof. Johnson Thambimuttu, Diyatalawa, Ceylon)

At a time when unsettled world conditions cast their ominous shadows on all nations, it is indeed gratifying to take note of the good work done by Swami Sivananda. His influence on the world of today is remarkable. His teachings speak strongly of his nobility of character, steadfast spirituality and singleness of purpose. His example has been a beacon that throws its beams of knowledge on the path of the seekers after Truth.

My association with the saintly Guru is now nearly in its twentieth year. Letters from this great Master bear in them the imprint of his personality, and are my very personal possession. The literature—his periodicals and books—which he has made available to me for the purpose of guiding students of Yoga in this part of the world, are without rival. Numerous students of the Yoga Institute, of Diyatalawa, join with me in wishing their Master long life and progress of his work.

Swami Sivananda is the Patron of our Yoga Institute, and it is his illuminating and unsurpassed knowledge that is being imparted to all students of this institute. Those who have found lasting peace and gained insight through this great being are too many to enumerate.

A Unifying Force for World Solidarity

(Sri Mariam Orr, Ph.D., Quaker Centre, Geneva)

I am happy to add to the respectful tributes that are paid to Sivananda Maharishi, though my words are poor and inadequate to describe his mysterious greatness, serenity, kindness and his egoless love for humanity.

Swamiji is a transforming power; he stimulates and quickens the transmutation of the blind ego, fettered by craving for lust and power, into a clearer consciousness. He, unlike Alexander, loosens the most entangled knots of 'I-ness' and 'mine-ness,' through his affectionate gentleness and his clear inner vision.

I wish Swamiji the best of health for many years to come and full success in his concern for world peace. And I wish Swamiji would call leading statesmen and great women from East and West to Rishikesh for a few weeks of relaxation, human contact and exchange of their different ideas and ideals, in search of the common goal: World Peace.

Swamiji is East and West, all in one. His affectionate kindness and his wisdom could help to split the atom of egotism, fears, clinging to preconceived concepts, and rigid inner iron curtains. Thus new forces would be set free for the uplift of mankind and for spontaneous world peace.

I offer Swamiji my deep and humble respect and Prem.

Promoter of Peace and Brotherhood

(Sri Toshihiro Nakano, Shimizu City, Japan)

We deem it a great honour to offer our felicitations, on behalf of the Ananai-kyo, on the occasion of the birthday of Swami Sivananda.

It is regrettable that current trends in the world have not taken a favourable turn yet. Consequently, the spiritual or psychical side of the present civilization is losing its effectiveness more and more, much to the unhappiness of the people of the world. I firmly believe that it is impossible to remedy the present state of restlessness and suffering without striking a balance between the material and the spiritual aspects of life.

It is evident that Swami Sivananda's work is of great importance and has a wide range appeal. Nothing short of a universal tide for the betterment of humanity throughout the world, irrespective of any distinction, can match the challenge of his dreams. We have come to a stage, when either we meet with complete destruction, or the most glorious achievement of universal brotherhood. The echoes of what Swami Sivananda says or does travel far and wide, and contribute to the great cause of peace. In this sense, I should like to submit my highest esteem and congratulation to the Swami who is a prominant leader in the religious world, and I wish that he may continue his spiritual work of great significance.

Prophet of the Modern Times

(Sri Maganlal K. Chouhan, Que Que, Southern Rhodesia)

I have been in contact with Swamiji only through correspondence; yet I feel that I am in contact with him personally. His reply to my letters have astonished me. I always got them before I expected and all of them are like a torch, guiding me through the darkness of material life.

Swamiji's message is universal, not only for the Hindus but also for the Christians, Mohamedans, the entire mankind. He sums up the teachings of all religions by asking us to: "serve, love, give, purify, meditate, realize, be good, do good, be kind, be compassionate, enquire 'who am I?', know thyself and be free."

His message to the world through his gospel of divine life is the call for the divinization of life in its every aspect, which alone could give the solution to the problems that face mankind.

The foundation he has laid in the form of D.L. Society is growing strong every day. On the basis of its ideals the world could reconstruct its values and build the edifice of universal peace and joint progress. Our Gurudev, Swami Sivananda, is the prophet of the modern times. He is the chosen messenger of God. May he continue to give light and guidance to the world. May his divine message spread throughout the world.

The Guru-Disciple Relationship

(Sri L. Basavaraj, Katarydam, Nilgiris)

Many miracles are wrought by the Mahatmas all over the world. Devotees, who possess a deep love and devotion towards the Guru, experience many such miracles in their lives. Such saints are looked upon by people as God-men who can influence the devotees and the people through innumerable ways. By coming in contact with a Guru, who is merged in the superconscious state, a great change takes place in one's life. No one goes disappointed, if the contact with the Guru has been close. Whether a devotee has seen the Master personally or not, it is immaterial. When once a devotee feels an inner urge to accept someone as his Guru, and when the thoughts are centred upon the Master, he comes closer and closer to him, and finally succeeds in enthroning him in his heart. When one succeeds in doing this, it becomes easy for one to change one's life from a lower level to a higher level.

To reach this state is not an easy task. It may take months and years, to develop this sort of attachment. The period and victory depend on how the aspirant spends his time. In the beginning it may appear almost unattainable. But as days pass on, and if the hours of the thoughts centred on the Guru's image increase day after day, the rays of divine hope and success, and the help from the unseen hands of the Master seem to appear nearer and nearer. The disciple feels a sort of inexpressible joy, though it is short-lived. As the hours, days, months and years roll on, the inner urge in the disciple becomes stronger, and a day approaches when the devotee can feel ultimately that the years he has spent in Sadhana, the physical and mental pain he has undergone in overcoming his lower nature, the struggle he has put forth in implicitly following the teachings of the Guru, have not been wasted, and every second spent in this way has been amply rewarded unasked.

SADHAK'S EXPERIENCES

At this stage one feels the spiritual bliss to a degree which is far superior to the fleeting happiness of satisfaction experienced in the beginning. Further, one begins to think that one is a tool in the hands of the Master, and everything in one's life is guided and worked out by the boundless love and care of the Guru. To bring the uncontrolled senses under control, to converge one's thoughts on the Guru, to fill the mind with pure and holy aspirations, and to restrain the ever-wandering mind, become easy for a true disciple. The worldly attachments, mundane troubles, physical love, all seem to fade away, one by one. Living in the midst of family with wife and children, having a job and property and everything one possesses, do not matter, since these have been consecrated to the Guru, and the disciple functions merely as his instrument. The Sadhak feels that he has nothing of his own, though he has all that an ordinary man possesses. This does not create any sense of apathy in him, but enables him to function in a better and more efficient way, with full sense of duty, but without any worry and anxiety.

The Sadhak experiences the invisible help of the Guru at every step towards self-discipline. Every minute, nay every second, becomes precious to him, and is spent in the cultivation of purity. He comes to know that there is nothing superior or higher to the Guru. The Guru becomes everything for him, and he finds it unnecessary to enter into theological or philosophical

mics. He lives in the Guru and the u lives in him. Both the Guru and the iple become inseparable, like odour in ers, and fire in the wood.

TRANSFORMING CONTACT

It was in the year 1952 that I came ouch with Gurudev, through correspon-ce, and he gladly took me as one of his iples. Of course there was no serious-in the beginning, but as days passed and as my contact with Gurudev be-e closer, I felt some change coming over life even without my knowledge. Some-es I felt depressed and dejected, and e was gloom and darkness that enve-d me, and I felt that it was useless to inue to live. Though I lacked nothing a simple life, I could not get any lasting piness. Now and then I was mentally bled which had its effect on my physi-body. It was a wonder and really a acle how I overcame those unhappy nents.

On such occasions, with great difficulty, ed to divert my attention and thoughts Gurudev, and little rays of hope seemed enter into my mind, dispelling the m for a while. As time passed on, I within my body some invisible power ng, so as to encourage and uplift me n a lower level to a higher level, and I l to have the glimpse of the unseen ds of my Gurudev, preventing me from bling down. In course of time, I cor-onded with Guru Maharaj more often, to my every letter came a ready res-se, with thrilling and encouraging words heer and blessing, thus saving me from y a downfall.

GURU IS ABOVE ALL

I began to experience the grace of udev day in and day out, and after a pretty long period of five or six years, I came to the conclusion that there was no other diety or Mantra superior to one's Guru, and I took an oath that I shall chant and write the divine name of Gurudev as my sole Mantra until the last breath of my life. I wrote to him for his permission, and received the following reply:

> "Yes, your Guru Seva and Guru Bhakti are immense. You can do Japa of Guru Mantra alone. You are bound to achieve the goal ultimate, for such is your intensity of faith in the Guru's name. Kindly infuse in yourself still more confidence and faith in the Guru's name by thinking of Kabir who first saluted his Guru, when both he and Govinda appeared before him together. There is nothing more to achieve in this world for a devotee if he deeply convinces himself that the Guru is his all in all."

The above letter has burnt down all my doubts in *toto,* and it has infused in my life a new spirit, and also unshakable faith in my spiritual Master. Everything can forsake me but not the divine name of my Guru Maharaj.

Hundreds and thousands of disciples all over the world, who have come under the divine protection of Gurudev, are today spiritually strong. Let anyone, laden with misery and trouble, assailed by Satan, and enveloped by darkness, come under the protection and soothing shade of Gurudev Sivananda. The guide and counsellor, the prince of peace, protector of the lowly and the down-trodden, will surely stretch out both his holy hands to receive and protect us and lift us from the clutches of Maya.

Harbinger of Hindu Culture in South Africa

(Sri V. Srinivasa Pillay, Durban, South Africa)

We, the Hindus on the southern tip of the continent of Africa, are for the most part descendants of indentured immigrants who left India for Natal during the 19th century. We are South African nationals, and owe our loyalty to the country of our adoption. But culturally and spiritually, we remain Indians. For the past hundred years we have adhered to our Hindu religion and to Hindu traditions, though cut off from our ancestral country. Not even the impact of the materialistic civilization, not even the fact that we have so long been separated culturally from the country of our origin, not all the opposing forces at work, could loosen our ties with the religion of our forebears.

But hitherto, the ties have been mainly ritualistic. We have maintained religious beliefs and customs. Only in the past twenty years or so have our Hindu people here been initiated into the rich philosophical lore that underlie and constitute the never-drying fountain which continually nourish and enliven Hinduism.

In this, the work of the Divine Li Society of South Africa, conducted selfles ly by our Brother Sahajananda (V. Srin vasan) and others, under Swami Siv nanda's wise guidance, has played an in portant part. Through the Society we ha been introduced to our Guru, Swami Siv nanda. Thousands of us who have only m him through looking at his photograp and come to know him through his writte words, have been buoyed by his lovin personality and profound wisdom. H powerful messages strung in a language s simple that the least of us could understan easily and quickly what he was teachin have deeply stirred us. Like countles others of his disciples, whether physicall near or far, but all of whom are spirituall close to Swamiji, I salute our Guru on thi auspicious occasion and pray that he wi be blessed with long life, so that he ma continue to bless the world with his teach ings.

HELPFUL, INSPIRING INSTRUCTIONS

(Sri K.S. Raju, BE, AMIE, *Madras)*

My contact with revered Swamiji started through one of his books which I happened to get some years ago. I began reading the book in a casual way, but it was so absorbing that I could not lay down the volume till I completely read it, though subsequently I read several more of his publications which were equally sublime and soul-elevating.

With a little apprehension I wrote a letter, asking whether I could be a member of the Divine Life Society. Promptly came the reply with such endearing and encouraging terms that I became a member immediately and, even more, I commenced Sadhana in right earnest. His instructions on my diaries were so inspiring that I treasure them and refer to them whenever feelings of despondency assail me; they never fail to rid myself of depression and establish peace.

On this auspicious occasion I join the vast multitude of his disciples in prayer for his long life, so that the magnificent task of spiritual regeneration undertaken by him, may continue under his guidance.

The Master 'Par Excellence'

(Sri Swami Sivananda Hridayananda)

On this day, the 8th of September, the st sacred day of the year to us, when udev, the Lord in human form, mani- ted himself on this earth, let us rejoice r the happy event, reflect over his im- rtal teachings, and reform ourselves ac- ding to his ideals.

His remarkable calmness and compo- e during trials and tribulations, his otion and consecration to the discharge his duties under unfavourable circums- ces, and his perfect life of righteous- s, impart the deepest lessons to those o live with him. He has the capacity act as a human or a divine being at l. He always shows consideration, cour- y, love and respect towards even the rst of sinners. He does not allow senti- nt and emotion to interfere with the discharge of his duties, and he has olute faith and confidence in every type man. There is always a subtle sugges- n of divinity about him, in every action performs. By his own way of living he ws us how our conduct and life can be ped in accordance with the teachings ancient scriptures.

VHAT SHOULD BE OUR HOMAGE

It is a well-known fact that constant ughts give rise to constant acts, cons- t acts to constant habits, and constant its shape the character of the indivi- l. Individuals with noble character form bricks of the foundation on which is t the happiness of the entire world. us, we are what our thoughts make of

So let us constantly meditate on our ved Swamiji's greatness and his noble ons, and try to mould ourselves into ng images of our divine master. This be the greatest homage we can pay to our adorable Gurudev.

The very purpose of Swamiji's advent on the earth is to uplift those who are sunk in ignorance and poverty, and the very purpose of his existence is to fill their hearts with inner richness, to bestow on them lasting happiness and to accelerate their spiritual evolution.

In Swamiji we find a perfect combination of the Adwaitic spirit of Sankara, the selfless attitude of Mahatma Gandhi, the devotional aspect of Gowranga, the mystic power of the Christ, and the teaching capacity of the Buddha. Thus there is none more suited to guide humanity in their struggle for eternal freedom, in their struggle to gain their birthright, *i.e.,* Self-realization.

PRACTICAL METHOD OF TEACHING

People from all parts of the world come to him with the preconceived, false notion that Swamiji will straightaway teach them how to meditate and put them into Samadhi. They are surprised when they are instructed to engage themselves in selfless service. They are disappointed when they hear from Swamiji very little about meditation but more about "be good, do good, be kind, be compassionate, serve, love, give, and purify."

Instead of encouraging the beginners to sit with their eyes closed, wasting their time in what they imagine to be meditation, but which is not real meditation, Swamiji lays stress to the most important point, namely, ethical perfection without which one cannot progress in the spiritual life. He tries to purify their hearts by making them do selfless service and by teaching them how to eradicate the defects in

their personalities. Every day, by simple and effective instructions and by the examples of his own living, he teaches and elavates all to a higher ethical plane.

With no desire of his own to satisfy, and with no thought of gaining anything for himself, our beloved Swamiji works selflessly and wholeheartedly even when he is in indifferent health, with the only purpose of uplifting and enlightening the suffering humanity. Every word and every action of his enfold one in tender love, and every word he utters and every action he does, gives a message of practicable spirituality suited to the modern world.

HUMAN UNDERSTANDING

By simple but effective disciplinary methods he teaches how to bring under control untamed passions which tend to disrupt the even course of spiritual life. In his Ashram people are taught how to live in harmony among themselves even under conglomerate environments. When evil traits such as jealousy, *etc.*, dominate the minds and hearts of men, when hatred and violence cast a shadow over their lives, Swamiji's spiritual power and guidance come to their rescue, and in the mo mysterious manner, often without resorti to any external methods, Swamiji tam and subdues the unwanted traits in t personalities of his disciples and devote and raises their minds to spiritual lev converting the turbulent lower forces in dynamic divine power. Thus be enabl them to attain lofty spiritual attainment

Rising above all social conventions a obligations, Swamiji, in his compassio has often descended to the ordinary lev of the common man, to create confiden and love in him, before he is able to tran form him into a divine being. By h spiritual force he gives strength and ho to those who face the vicissitudes of lif the power of adaptability to adjust to th changing times and circumstances, an understanding and patience to work out th effects of their previous Karmas.

So is Swami Sivananda, the Maste Divine *par excellence*. Let us pray to th Almighty to spare him for many mor years to come, to enable him to continue th sacred task of leading humanity toward their supreme goal.

GOD'S HOLY PRESENCE

(Mrs Christine Brummer, Johannesburg, South Africa)

Not three months ago, my letter to my Guru was replied to, thus advising me that my seventy-six year old mother suffering from Parkinson's disease would receive united prayer. That evening without my mention of the aforesaid, she awakened with a crackling sensation in every finger of both the hands, and simultaneously her crippled fingers straightened out.

We in South Africa are hungrily groping for enlightenment through Yoga, but many have, through false prophets, been misguided who do not grasp the message and imagine themselves in a world apart, little knowing that this world is within themselves. While rushing hither and thither looking for pleasures to satisfy their own ego, many confuse their senses and amputate the cords of the divine Atman for physical pleasures.

Swami Sivananda is undoubtedly a divine beacon whose light penetrates the abyss of our imagination. May the Lord grant us His holy presence through Swamiji for many more glorious years to come.

From Where the Light Came

(Sri Per Winther, Kobe, Japan)

A wise old man was living far into ıe fjords of Norway, with huge mountains ›wering all around. He knew many things, nd could see into the future (had written › the Tzar of Russia giving him informa- on that something was going to hap- en, and had got the Tzar's answer back). [e came to my home-town (the writer be- ıg a schoolboy then), and stood there on he marketplace with his long, white beard nd hair, speaking to the people about his xperiences, looking just like one of the rophets of olden times. One sentence he aid which I shall never forget:

INDIA ! THAT IS THE COUNTRY
WHEREFROM THE LIGHT WILL COME !

I believed so, and am convinced about hat.

To let this light shine all over India, and also all over the world, our dear Guruji, Swami Sivananda, has dedicated his whole life. He is making the lucky ones to come in contact with him, who, in due course, become changed beings and forever after do their best to be messengers of his ideals of love and service.

The writer is for the time being working for his passage to the Ashram in India, and meanwhile, until then:

My lonely wandering continues,
Though I am not alone,
My angel follows me,
And never goes away,
O the star of Bethlehem.

It is the same star that led the three wise men to Lord Jesus.

THE LORD'S HUMBLE SERVANT

(Sri Parasaraman Naidoo, Pietermaritzburg, South Africa)

Such is the infinite love of God for His children that, not only does He wait for them to return Home, but also sends His humble servants regularly to meet them at the cross-road.

In the past we have taken the road of ignorance with the result that we have forsaken our Father. How unfaithful have we been !

However, we need not despair, for we have once again come to the cross-road, and this is certainly the road that leads to our Father's Abode, and at the corner awaits patiently our gracious Lord's humble Servant, Swami Sivananda.

Are we going to procrastinate by asking our Guide what does our Father's House look like, or whether our Father would accept us? Time is running out, and unless we put our implicit faith in the Guide, we will be left in the centre of this cross-road in perplexity for another birth or two or even more.

It is my fervent prayer that Swamiji be spared long to illuminate the road that leads to our immortal Abode, that of Sat-chit-ananda.

Vijaya Dashami at Siva's Abode

(Dr. Lakshmi Mirchandani, MBBS, MRCS, LRCP, *New Delhi)*

What a magnificent sight it was! Even the princely Durbars and investitures at the President's House pale before it. Those who have not attended it should do so, and those of us who have will always bear its imprint.

The Satsang Hall was packed to capacity, but the people maintained pin-drop silence, magnetized by the majesty of the serene figure in the centre of the Hall. There he sat, our Gurudev, surrounded by an aura of an all-embracing love, with a faint smile on his lips, and his eyes shone bright. At the auspicious moment, the chanting began. The concluding ceremonies of the worship of Mother Saraswati were first performed. Then portions from the *Gita, Brahma Sutras, Upanishads, Bhagavat, Tulasi Ramayana,* and *Valmiki Ramayana* were read out, partly in chorus and partly by individual Swamis, in rich melodious tones. I was particularly struck by the *Gopi Gita* which was new to me, and I found the refrain of Krishna's name fascinating. The atmosphere was such that you found yourself in a sort of meditation, and the crowd hardly touched your consciousness. After the recitals were over, Sri Gurudev read out the various Mantras in his sonorous voice and explained the purpose and potency of each.

I was aware of Swamiji's unlimited generosity in giving books, sweets, and fruit, but the events that followed showed me how he poured out cheerfully all his energy in service. A large plateful of uncooked rice was placed before him. Then tiny Lalita, a child of five, came before him to be initiated into studies. This he did by performing the ceremony of 'Akshara Abhyasa' or the first practice of letters. He held the little one's ring finger of the right hand and made her write *Om Nama Sivaya* in Sanskrit on the rice, while he himself chanted the Mantra. Then he said, "O ye big children! Come and be initiated into spiritual studies." One by one, those assembled went before him and he initiated them as he did the child and not once did he fail to recite the Mantra. As I watched the file of aspirants move, I thought he must be tired by then and hesitated to go myself. In spite of his preoccupation with the ceremony, he noticed my hesitation and signed to me to come. Thus he went on till about one hundred or more people were initiated, always encouraging the hesitating ones to come forward.

Next commenced an inspiring ceremony of 'Pada Puja' in which Sri Gurudev's feet were first washed with milk and then worshipped with flowers. He sat there supremely detached, as though the feet that were being worshipped were not his. Garland after garland was put on his neck and trays of fruit and flowers were offered, whether the gift was big or small, it was always received with the same graciousness while he distributed to one and all tiny seedlings of grain—a symbol of prosperity. What a rush there was to touch his feet. Each one of us felt a sense of elation as though we were really and truly *en route* to Victory. Thus he sat till the last of us had offered his or her obeisance, not showing the least sign of weariness: he was the very personification of the art of giving. Give and serve give and serve, seems to be the secret of his magnetism. and it certainly is the basis of his instructions to us.

May the great God, in His infinite mercy, keep our beloved Gurudev amongst us for many years more!

The Guru Shows the Way to God-realization

(Sri George F. Rohn, Johannesburg, South Africa)

"What is the purpose of life?"

"God-realization."

"How do I achieve it?"

"By following the teachings of the Gita."

These answers are known to anyone who has started on the path of Yoga, but they are only known by hearsay. We have read them in books and they have been told to us by those who are more advanced on the path than ourselves, but we do not truly understand that God-realization is our highest object and that the way of the Gita is the best method of achieving it.

God-realization is a state of supreme happiness, and everybody is seeking happiness. Nobody seeks misery, and if we do so, it is because we are deluded into thinking that we will somehow be happy when we are sad. This paradox can be illustrated by the fact that many people work themselves into states of despondency by listening to certain types of music. This is because they feel that they are achieving something by their emotional state, and a degree of happiness comes with that. If, however, these people knew that they could find greater happiness by another method, say playing golf, they would then adopt this other method, and play golf.

Now, as we have seen, each man seeks happiness by the method that he considers the easiest and the most direct. Because of ignorance, the method he chooses usually leads to sadness in place of happiness. For instance, a man who chooses a sensual life, does so, not because he is a sinner, but because he thinks that such a life will bring him the greatest happiness; in fact, it does the opposite, and he is plunged in misery. If such a 'sinner' had the advantages of righteous living pointed out to him, it is most likely that he would acknowledge them by means of his reasoning capacity, but that deep inner realization of the truth of these advantages he would probably not have, and he would, therefore, fail to change his old way of life.

This is the case of the world in general. People are continually having pointed out to them the advantages of divine life. By reason and logic, they will admit these advantages, but through ignorance, they cannot fully realize that this way of life is the only way which will really lead to happiness. Due to this ignorance they, then, continue with their old ways of life, even after having admitted that the way of the Gita is the best.

As a result of ignorance, it would seem that it is impossible to achieve supreme happiness or God-realization. This would be the case, for ignorance would always delude one from the truth, even when one grasps it intellectually. By the grace of the Guru, however, that truth is understood by the inner sense which is above the intellect, and God-realization is the entelechy of this deeply understood knowledge given by the Guru.

Swami Sivananda is a Guru who has been enlightening his many disciples for years with this knowledge. By his grace and wisdom, all that come to him, truly seeking happiness through righteousness, are given this deep conviction of their intellectual understanding of how to achieve happiness: that is, they are able to really understand that they will find happi-

ness by following the Gita, and, therefore, the teachings of the Gita are made easier for them and they are put well on the path to God-realization and supreme bliss.

May Swami Sivananda, who has for so long devotedly helped those who are fumbling in the night of ignorance and misery, to the day of knowledge and happiness, live for many more years to perform this invaluable service to mankind—a service which he performs out of his great compassion, for he can never hope to be repaid for even a hundredth part of what he has done for the world.

World's Leading Sage, Seer and Guide

(Sri Siri Niwas Sharma, Mombasa, East Africa)

We are all beholden to Swami Sivananda, for he is a promoter of peace, goodwill and universal brotherhood. He is a practical example of what he preaches. By virtue of his spiritual attainments, he is today unquestionably the leading sage, seer and universal guide of the world. He towers above all others in true humane love, patience, forgiveness, purity and practical wisdom. His composure and magnanimity are remarkable, and his sublimity of character and broad-mindedness exemplary.

Our culture is, indeed, unique and precious, but its true form was locked up securely and known only to the limited class of Sanskrit scholars. Swamiji came, and has thrown open the doors of India's spiritual treasures, beaconing to one and all to partake of its wealth and be enriched. The wisdom of the *Upanishads* and the *Brahma Sutras* has come within the reach of even a man of moderate intelligence, with a little knowledge of English.

The flow of priceless, noble literature from Ananda Kutir is being received with love, admiration and reverence all over the world. Swamiji has touched almost every aspect of Indian philosophy and very lucidly elucidated the principles underlying in a very simple and succinct way. His style is chaste and lucid, and the language easy and graceful. His books are a boon to humanity. They are without exception, illuminating and inspiring, and do not fail to awaken the soul which had hitherto been asleep under the spell of materialism.

It is only three years ago that I heard the name of Swamiji. The very name thrilled me and filled me with an urge to study his philosophy and teachings. A few books of his changed my life altogether. He is the only living personality in the world who has so much spiritually influenced the common masses through his writings and personal contact. He is a realized soul. His every word comes from his deep and abiding experiences.

May the Giver of all spare our beloved Gurudev for many more years for our guidance.

GOD DOES EVERYTHING

Remember that you are only an instrument in the hands of God, that God is everything, God does everything, God is just, and that your suffering and your happiness are entirely due to your past actions. Unless you are able to get rid of egoism, no Sadhana is of any substantial use. Egolessness or humility is a true sign of spirituality, which is born courage, not weakness. — *Swami Sivananda*

Reminiscences of My Early Contact With Sivananda

(Dr. B.S. Annaswami Iyer, Madura)

Having been a bosom friend of Swaiji at the Tanjore Medical School, I take ride and pleasure in making a brief refeence to some of the notable events of his rly life.

As a medical student, he was known P.V. Kuppuswamy. He was born at attamadai village, in Tinnevelly District.

He studied at the National College, richinopoly, in the Intermediate class with fairly bright distinction. He was good taking part in the plays of Shakespear, nd once acted as a heroine splendidly.

He joined the Government Medical chool at Tanjore at the age of 19 as a tipendary student in the year 1908 and ontinued till 1911. During the years 1908-1, I had the unique honour and privilege f having been his class-mate and roomiate, and constant companion.

It will be interesting to recollect how wamiji showed signs of his future greatess even in his scholastic career. He would over up the subjects of two years' study n one year itself, to the delight and wonder of his professors and to the awe and espect of his co-pupils. He was by nature hy and reserved, but he had an inner light nd saw spiritual visions which gave him olace in his leisurely moments.

On the eve of his examination, a rare henomenon with him was that he would hut up his books and keep quiet. He would hink, ruminate, and score top-marks n almost every subject. He had a majesic appearance and a beaming countenance vhich reminded one of Swami Vivekananda. He could repeat word for word anything ead out to him from any book; nay, he ould reproduce verbatim what he had studied from page to page, so much so that he was an object of envy and admiration in the eyes of his co-pupils and professors. Such was his extraordinary memory, unique and incomparable.

His devotion to love, truth and honesty impressed one and all who came in contact with him. It is no wonder that the calm, silent, medical student, who was almost a prodigy among us, his co-students, subsequently blossomed into a Sannyasi of world-wide reputation, serving the world as an ideal, living example of practical renunciation.

One fine morning Swamiji left off his studies and went away to Malaya. There he set up private practice and earned distinction and glory.

It is a mystery why Swamiji gave up his lucrative practice and turned to the path of renunciation. The unseen hand of providence perhaps guided and inspired him, and led him to his present abode, so that he might be a beacon-light to the millions of his countrymen and others in this land of sages and Sannyasis.

I shall be failing in my duty if I omit to express my deep debt of gratitude to our revered Swamiji for having rewarded me with the gems of his spiritual books as a token of his genuine affection, love, and brotherliness which were engraved in his heart ever since our student days at Tanjore.

I am looking forward to the earliest opportunity of going over to Rishikesh, so as to have Swamiji's personal blessings and enjoy the food of his spiritual knowledge, devotion and piety, during my sojourn there.

His Presence is a Great Comfort to Mankind

(Sri B. Eugene Crumrine Jr. Media, Penn., U.S.A.)

I wish to send my teacher, Swami Sivananda, my heartfelt greetings and to extend the hope that the Great Power within him has compassion enough for us to permit him to stay where we can easily communicate with him for many years to come.

The *Bhagavad Gita* and the holy teacher have enabled me to become a perfectly healthy person again, after almost a lifetime of emotional sickness. The fact that he is there in Rishikesh is of great comfort to me. Even though I have not the great good fortune to visit him, I feel that he has been with me many times.

May he be able to use his tremendous spiritual strength to help bring all the ev and hostile feelings in the world into tot insignificance. Particularly, if God sees fi may he save the souls of this earth fro the hate manifested by ballistic missil and atomic and hydrogen weapons. Th harm done to our bodies by the (exper mentation) of nuclear weapons is nothin when compared to the harm done to th inner souls of the people of both East an West, because of the sickness of hate whic such weapons of destruction represent. Ma God, representing Himself through the sou of Swami Sivananda, replace this sickne of hate with love and brotherhood whic are a part of the divine nature in man.

From Darkness to Light He Leads Us On

(Sri Sivananda Regina, Geneva, Switzerland)

As Yoga (union of the individual soul with the cosmic Soul) appears to be the only solution to all our problems in this world, we do need a Guru. A saint is able to guide us and lead us through all difficulties and prevent pitfalls with his sacred advice.

The Guru helps us to become a real, good soldier in God's army. As a matter of fact, we often do feel helpless against the force of habit. Patiently our Master then gives us time in order that the true spirit in us may revive again. It is difficult to become victorious over the lower nature. It is an everyday exercise, and one has to be vigilant throughout life. To master this lower vital being one has to observe, discriminate and exert with continuous effort to control it. Henceforth we must destroy what may be called ou "autotranquillisator." Our tendency is t say: "Yes, but....." "Yes, I am a fool... but.....(others are fools also)." This is hindrance to self-control, and evolution o our personality. We have to pay carefu attention to it, because it might result i unnecessary loss of energy and time.

The Guru lovingly points out our de fects and helps us to eradicate them. Th very day the holy teachings of Sivanand begin to shower on us, by the Lord's grace that very day our true life begins. From darkness to Light His Holiness leads u on. That is more than enough for every earnest, striving human soul. May ou beloved, revered Master live many mor years and lead everyone to the Ultimat Reality.

Siva Instructs Newly-Initiated Monks

(The following instructions were given by Sri Swami Sivananda to a batch of newly-initiated Sannyasins, and forms a part of a tape-recorded symposium, entitled 'Vedanta for Modern Man')

[Sri Swami Sivananda is seated in the verandah of his Kutir. A batch of aspirants is being initiated into the order of Sannyasa. They have just performed the Viraja Homa, or the last sacrificial rite of their life, ending with the vows: "I renounce the pleasures of this world; I renounce the pleasures of the astral world; I renounce the pleasures of the heaven; I renounce the pleasures of all the worlds." The monks are standing before Swamiji. He addresses them.]

Swamiji: You all look glorious in our Garuva cloth ! Now come and sit down ! Repeat this Mantra. This is Hamsa Gayatri. *[He chants]*

Om Hamsaya Vidmahe
Paramahamsaya Dheemahi
Tanno Hamsah Prachodayat.

[The monks repeat the Mantra]

Swamiji: This is a prayer to Para Brahman, the all-pervading Absolute. It means: 'Let us know Hamsa, the Brahman. Let us meditate on Brahman. May that Brahman enlighten us, guide us.' Do ten Malas of Japa of this Mantra daily.

Now repeat the Parama Hamsa Mantra. *[He repeats and the monks recite]*

Om Sham Hamsa, Parama Hamsa,
Paramatma, Chinmayoham,
Satchidananda Swaroopoham,
Soham Brahma Om.

This means: 'I am that Brahman, the Absolute Brahman, the all-pervading Atma; I am Pure Consciousness; I am of the nature of Existence, Knowledge and Bliss; I am that Brahman.'

You are all Paramahamsa Sannyasins. So you must repeat this Mantra daily. Now repeat the Four Mahavakyas.

Prajnanam Brahma
(Pure Consciousness is Brahman)
Aham Brahmasmi
(I am Brahman)
Tat Twam Asi
(Thou art That)
Ayam Atma Brahma
(This Atma is Brahman)

These Mahavakya are the essence of all the *Upanishads.* If you repeat these Mahavakyas with real understanding and correct mental attitude, you will be at once elevated to the sublime heights of Brahmanhood.

Now I will repeat *Tat Twam Asi* nine times, and you must repeat *Aham Brahmasmi* in reply, each time.

[Swamiji and the disciples repeat the Mantras]

Tat Twam Asi Mahavakya is the Upadeshavakya uttered by the Guru to the disciple, *i.e.,* the Guru imparts the knowledge to the disciple that he is the all-pervading, absolute Brahman. The Guru tells the disciple: That thou art,—you are, in essence, that all-pervading, absolute Brahman.

Aham Brahmasmi is the Anusandhanavakya, *i.e.,* a great saying meant for constant reflection and meditation by the aspirant. It means: I am Brahman, the all-pervading Absolute.

[Swamiji chants a long Om]

Blessed Sparks of Divinity ! Today is a glorious day, for you are reborn in the Spirit. You have emptied yourself of the individual ego and all negative phenomena, and you are filled with the positive truth, the supreme reality. From today you must

be completely dead to the delusions of the world and you must live in the grandeur and in the beauty of a glorious life in the Spirit. Realization of the supreme truth is not an easy task. It demands the price of your individuality, your ego, nay, your entire being itself. Be you all real Sannyasins, and bring glory and greatness to the Sannyasa Order. You are dead to the world of the senses, and to your family. You are identical with Brahman. The very colour of your orange robe must remind you of your pure essential nature. Live a life of detachment and renunciation. Ceaselessly strive to realize your Self or Atma. Always contemplate on Brahman. Desire for nothing in this world and hereafter. By doing the Viraja Homa you have sacrificed your body, mind and senses, you have sacrificed your ego and your individual soul. It is the greatest self-sacrifice, the greatest offering, that any man can make. There are only three duties for a Sannyasi to perform. To love the whole humanity as his own Self, to do selfless service, and to meditate. Meditation is his duty. Meditation is his food. Meditation is his life.

Not by having a Danda (*a symbolic stick*), not by shaving the head, not by th dress, is the Sannyasin recognized. He wh possesses supreme wisdom is a real San nyasin. Shun name and fame. Observ Ahimsa, Satya and Brahmacharya. Eve if you are beaten or kicked or insulted, re main calm. Do not retaliate.

Always meditate on the significance o the Mahavakyas. Do plenty of Pranav Japa. You are the all-pervading, change less, eternal Atma. Never forget this. Liv in Atma. Love your Atma in all. See you own Self in all beings. Sing Om. Chan Om. Be you all torch-bearers of truth corner-stones of spiritual edifice, support ing pillars of the eternal Dharma. Brin glory to your order. Shine like Yajna valkya, Dattatreya, Sankara and Sadasiv Brahmendra.

May Lord bless you all with spiritua illumination.

May you all attain God-realization, i this very birth.

Om Tat Sat. Brahmarpanamastu

[Swamiji concludes]

CREATIVE GENIUS IN THE SPIRITUAL FIELD

(Sri N.C. Ghosh, M.A., *Calcutta)*

The nation is in eternal debt to Swami Sivananda. We live in an age of moral acedia, spiritual drought and torpor of the soul. Young men are becoming more and more inclined towards materialistic doctrines, and any event, such as the birthday of Swamiji, which recalls to us the glory of spiritual character in human nature, is always welcome.

Sivananda is essentially a creative genius in the spiritual sense, and, as such, is perhaps without a parallel in any country. The treasure he has bequeathed in the form of his monumental works are the proud possession of humanity at large. He does not belong, in a wider sense, to any country or any age,—he is the voice of the inner spirit of man which finds a perennial echo in his superb creations of spiritual literature.

It is a rare fortune for India that he has been born and lives and works on her soil. In celebrating the birthday of His Holiness, we bring ourselves in touch with his great ideals, even though temporarily, and thereby rise for the time being from the sordidness of our daily existence to a higher and nobler level that gives us a new outlook and a fresh inspiration to go ahead.

How Gurudev Has Changed My Life

(Sri F.-M. Simon-Weltin, Donaueschingen, Germany)

I had experienced a great unrest, sickss and a deep sorrow until I took the ırage to beg His Holiness Swami Sivanda to be my Master. "I shall gladly lp you in the Path"—these words came ɔm him and brought a new life to me. ıad devotion and faith in my Master and what he had said to myself, and, therere, the new change. It was so easy to low his instructions because they were simple and charged with the spirit and e law of our Almighty. This is a great esent which Sri Gurudev has given to .

He had given me another blessing. stood by my side, in spirit, with kindness, and gave me the divine virtue cosmic love. My Master gave me direcɔns on the Path. Through him I learnt to rceive that we were all insignificant bere our Lord Almighty. I learnt the way to ve up egoism through self-surrender. ıat brought harmony and peace to my ul and also physical well-being. That was the only way to find our true bearing.

Then he made it possible for me to succeed in prayer and to attain the peace and the blissfulness that all seek. This state of blissfulness nobody can describe. All thoughts, all desires, all longings and all deep sorrows are forgotten. We have to develop that all-extensive love, that unselfish love, that is characteristic of our Master, if we wish to make all our imperfections and sorrows sink down into the spring of divine love.

So shall be the hours to spend in meditation more frequently, when we shall think: "Not this body, but the Lord Almighty is living in me; all is done through Him; I am living because of His grace." As I said, my life has taken a new turn. There is nothing exciting in the material sense. My days are full of spiritual activity. Work is easy because my life is flowing smoothly under the direction of my Master along the spiritual path.

TOKEN OF AFFECTION AND APPRECIATION

(Sri Emilia Suszkowa, Poznan, Poland)

We shall take part in the birthday celebrations of Swami Sivananda with ɔur hearts and minds attuned to his saintly teachings and the pulsation of his selfess life. On this holy occasion I am filled with enthusiasm and joy, and my thoughts dy to that far-away, beautiful land, India, where sublime and immortal ideals develop for the good of all the peoples of this world.

On the birthday of the Swami, I send him the laurels of my affection, and sincere appreciation for the good work he is doing. May his sublime ideals enlighten the path of humanity, and may all recognize and obey the eternal laws of the cosmos, so that true love and harmony and good-will among all may prevail, and the rule of brotherhood and ethics govern every life.

Material values alone will not bring happiness to man, but it is in spiritual life that he would find the fulfilment of the hunger of his soul. There will surely come a time, when mutual understanding and brotherly love would triumph over selfishness and hatred, when all the nations of the world would be brought together in a spirit of good-will towards all and malice towards none.

What I Owe to Gurudev

(Sri T.G.K. Menon, Edakkulam, Kerala)

During my five years' contact with Gurudev through letters, magazines and books I have been benefited to such a great extent spiritually and materially that I have no words to express my gratitude for the same. I always find his hidden hands to solve all the problems facing me, in an intelligent and wise way. His grace keeps my daily Sadhana regular and elevates me spiritually. If there is any good in me, it is only due to my contact with Gurudev. For me Guru and God are one. Swamiji has reduced my prejudices, fanatic ideas, orthodox beliefs and the ego to a large extent. I hope, I can be free from all these eventually by his grace. Through his contact, I now respect all religions and their saintly teachers in the same way as I do my own religion, and thereby I feel that I have the blessings of all the saints of all religions. I have great devotion for Jesus, Buddha, Guru Nanak, Ahurmazda and others, and this is due to Gurudev's contact.

UNIVERSAL ATTITUDE

Gurudev creates a cosmic consciousness in all of his disciples and makes them free from narrow-mindedness. He creates the sense of discrimination between worldly and spiritual values and dispassion for sensual objects in his devotees, and prepares them for a higher divine life. To me, Gurudev is a combination of all saints so far born and he is an Avatar of Krishna, Buddha, Jesus, Siva and others. He gives me enough chances for Satsang wherever I go, one way or other. He feeds me with sublime thoughts. From Gurudev's philosophy I learn that we have to take care and rely more on the present than brood over the past or be apprehensive of the future. He gives importance to human effort or Purushartha. He trains me t practise Yoga wherever I remain, and i all conditions of life. He has instilled in m an unshakable faith in the Supreme, an that faith helps me to meet the struggle in life with courage and understanding.

Gurudev always teaches me in an im pressive way. He does not mind my weak nesses, and continues giving advice. If on bends a little towards Gurudev, he become our real Guru, God, father, mother, brothe and what not ! I have been transforme to a great extent by Gurudev's gracious touch, and I hope all will derive the same benefit quite easily by keeping contact with him and following his advice. I pray t Almighty, together with other devotees to spare our Gurudev for many more years to come for the peace and happiness of the whole world.

MANIFESTATIONS OF GOD

Sages and saints are the visible mani festations of God, and they guide us to the realms of infinity and immortality. With out self-surrender to a real saint, Self realization becomes a difficult task, or i is nearly impossible. We, ordinary mortals must make use of their presence and the tremendous wealth of experience that they have made available to us, to attain God head. At no other time saintly and wise counsels were required more by humanity Sages and saints bring real peace and happiness to the earth in a mysterious way, for they are the representatives of the Lord. They are selfless, free from desire for name and fame, always contem plating on the welfare of humanity and leading a Dharmic life to set an example to others. We must help their mission to strengthen the forces of peace for our own good.

If one closes one's eyes and complains f darkness, it is not due to the fault of un or the defect of the eyes. Similarly, f one fails to benefit from the great nes, it is only due to one's own ego and piritual blindness. Bend a little to the reat Masters, reduce the ego a little, fol- ow their teachings a little, then the peace nd happiness we would enjoy are beyond escription, and the lives of the great ones re living examples to this fact. We all re fortunate to have been born in this ge, when all can take direct or indirect uidance from Jagat Guru Swami Siva- anda Maharaj.

SIMPLE TEACHINGS

Gurudev makes us practise on very imple lines, like "serve, love, give, purify, neditate," and does not bother us to break our heads over the logical dialectics or the ramifications of Dwaita, Adwaita, Visish- tadwaita, Kevala Adwaita, and so on. He has mastered all religions, philosophies and Yogas, and gives us their essence. Erudition is not a criterion for Self-reali- zation to Gurudev. He guides the wicked and the learned alike, in appropriate ways. He has made Yoga, Vedanta, and religion in general easier to the approach of all in the practical field. He teaches the de- votees the best in religion and the enqui- rers the best in philosophy, and enables them to rise above the limits of a particu- lar religion or philosophy, and thus bes- tows freedom and happiness.

We have been blessed to be in contact with Gurudev in so many easy ways like through direct correspondence, through his great devotees in the Ashram and out- side, through a number of periodicals and books published by the Divine Life Society at Rishikesh, and through its numerous branches in all parts of the world. The best among all these is, of course, com- ing in direct touch with him and following his instructions in letter and spirit, to the best of our capacity. One should not miss the chance of getting in touch with Guru- dev, whatever may be one's views in the beginning. He helps us in our ego-decto- my and sheds the light divine on our path. Gurudev does not differentiate between the wicked and the wise, because he knows that both are in their different stages of evolution. Yet Gurudev is always interested in the quickest evolution of the wicked, and he takes a special interest for their salvation.

LET US OPEN OUR EYES

Godmen or Avataras come and go. All do not take advantage of their presence. Ignorant people live in the shells of their egoism and do not open their eyes. Even if God comes in front of them, they would not recognize Him. Jesus was crucified, Krishna was insulted and hûmiliated, San- karacharya was cavilled by his own community, Bah'lullah was persecuted for years and finally killed, Dayananda Saraswati was poisoned, and, recently Mahatma Gandhi, the apostle of non- violence, was shot dead. These hap- penings are really sad. From this we should learn that we must always take the greatest advantage from the pre- sence of the great ones and once for all mend our narrow-minded attitude. It is wiser to revere them while they live than after they are no more with us.

If one is really devoted to God-realiza- tion, I believe, one's material needs are always looked after by the Lord, and for this all scriptures, sages, saints and devo- tees are apt examples. But we generally put the cart before the horse, in ignorance. In greed and doubt we forget the value and importance of Self-realization, and break our heads for the acquisition of

more and more money, so that we may take to luxurious ways of comfort, but money never satisfies the greed of man or gives him peace. So it is better that we should be contented with what God gives us and what we are able to earn without resorting to wicked means.

Gurudev says that the world is the best teacher and that liberation can be attained in and through the world. If one is sincere and practises Gurudev's instructions, one's life would become easier an progress on the spiritual path would b rapid. Try once at least for Self-realiza tion under Gurudev's holy lotus feet. Th success is guaranteed. Then no more wi lurk the germs of ego and desire fo things mundane, and we would live in su preme bliss, doing our normal duties i different conditions of life. The wheel o births and deaths would then come to halt, and our lives would be a blessing t others, too.

How He Relieved Me of My Ailment

(Sri T. M. Moodley, Durban, South Africa)

Like the very air that envelops this wide world, pervade all around the sublime teachings of our Gurudev. Days dawn, years roll by, so many dramatic effects are brought about in the scientific field, but the nature of man never changes. Evil, corruption, hatred and misery persist everywhere in different degrees. But how many care to search for the Divine Father who lovingly outstretches His hands to receive us and bring succour to our suffering?

Swami Sivananda is a perennial fountain where man can quench his spiritual thirst. His dynamic personality radiates its divine effulgence all around and is not dimmed by distance. He teaches us to love all by loving us, and likewise impresses upon us all spiritual qualities. He possesses every attribute of our Divine Father whose radiance is gloriously revealed in Swamiji's saintly personality.

He has broken through the barrier of man's power and intelligence. He sends out from him invisible healing rays that miraculously knit the diseased organs of the body with life giving force. The patient who was at the throes of death would become miraculously cured. Is it no strange that he appears in our sleep, com forting and healing the sick or giving us hints for our progress? Was it not this very saviour, whom I so highly esteem, who come to my rescue in my sick-bed in the Durban Hospital?

I dreamt that I was trudging along a river bank, and along either sides of the river there were hills covered with forests. I halted at many a temple on my way to pay my homage. Perhaps I was requesting for God's aid to relieve my suffering. Then I saw Gurudev coming to meet me, clad in the robes of a Sannyasin. He stood before me, with a characteristically sweet smile on his lips, and then spoke to me. All my worries vanished in his presence. I related this strange event of my dream to my friends of the Divine Life Society Branch here. From that moment, to my utter joy, I was free from my ailment. The doctors discharged me. Sri Gurudev sent in response to my letter a comforting message and held a special prayer in my name at the Viswanath Mandir in his Ashram. To Guru Sivananda I bow my head in homage.

A Memorable Experience

(Mrs. S.V. Soekojo, Sourabaya, Indonesia)

I appreciate the opportunity of sharing with others the experience of my contact with my Guru, particularly about my cure from asthma, which afflicted me for 26 long years, and also depressed my family. I was downcast with doubts and disappointments. Living and moving without hope, I wished to die. I am a Christian woman by birth and received Christian education. I still love Christ as I did always, and my cure was due to God's grace, indeed. It is important however to tell that through the teachings and the beautiful books of Swami Sivananda I learnt to see the all in one and the one in all ! So I learned to love Krishna, too, and all other saints and holy men !

It is not necessary to give the details of the nature of my asthmatic complaint. In the interest of all asthmatic patients, I want to say however that they have to rid themselves of anger, lust, greed and fear, particularly fear for lack of breath !

Be not surprised if I tell you that just three months before I met my Yoga teacher, Swami Vishnudevananda, in our city, who was giving lessons and lectures on Hatha Yoga to a lot of people, I had a beautiful vision, conveying an important message for my spiritual development. It was the vision of an Indian. I believed that the vision must bear fruit one day, and behold, three months later, my Yoga teacher came, and I decided to follow the lessons he gave, with discipline and perseverance. While training with a number of people, among whom I was the first female student, I was often attacked by asthma, but nothing would deter me or make me withdraw from the lessons. I stuck to the practice of Asanas and Pranayamas with a steady will. When once I was sitting and meditating by the side of my Yoga teacher, I saw clearly the face of Swami Sivananda, and when told of that, my teacher said: "Be one with God. Do not worry at all. Be steady and follow my instructions. Write to my Guru. Be in contact with him. You will have a permanent cure. Swami Sivananda and God will be your teachers in future." I was glad and my doubts disappeared. With tears in my eyes, I thanked Swami Vishnudevananda.

After a few days I received the reply from Swami Sivananda to the first letter I wrote to him, and when I looked to the date of the reply, I found that it was the same day of my vision of Swami Sivananda during meditation. I thought that it was a miracle. I am sure now that one can see one's Guru by deep concentration and receive his help. I shall go on following the guidance my holy Gurudev gives, to reach higher realms of Yoga, to attain purity, intuition, good habits, right desires, self-control, devotion and faith. I have now taken upon the task of a teacher in Hatha Yoga, and I am only glad to share with others what I received by God's grace. I have now many students, and I am able to help in curing diseases through Hatha Yoga exercises. Recently I cured a little Javanese girl from asthmatic attack by teaching her particular Asanas and especially the system of breathing which had been so helpful to me. Try to do Asanas and Pranayamas under the guidance of a Guru and try to meditate and be one with God ! Write to my Gurudev, Swami Sivananda, Rishikesh, India, and he will guide you as he did me and many others.

I pray for God's blessings for my holy Gurudev. May the hidden call of my heart be fulfilled, so that I may be led one day to the feet of Gurudev in the Himalayas

Sivananda, My Guide

(Sri B. Ramdas, Hyderabad)

I came in contact with Swami Sivananda in 1955. He is an embodiment of love, peace and bliss. One finds in him all the characteristics of a saint. One forgets all worries when one sits for a while by his side. All doubts are cleared miraculously even before they are expressed to Swamiji. He loves all and welcomes everyone. That is why one finds in his Ashram, besides Indians, Englishmen, Americans, Africans and aspirants from many other countries. Swamiji has equal vision. He is kind to all, and is loved by all.

Once I wrote to Swamiji, describing my thirst for spiritual life. He replied: "You need not leave your job for spiritual evolution. Continue the study of the *Gita* and the *Aditya Hridayam,* with meaning and Mahatmya. Develop the spirit of selflessness through charity, cosmic love, prayer for world peace and devotion to God. Read my books, *Japa Yoga,* and *Mind, Its Mysteries and Control.* Even a day spent in spiritual practices is better than a life of 100 years spent in idle pursuits."

This letter gave me peace. I have been striving to follow his instructions ever since. I sent my spiritual resolutions to Guruji. He wrote in his second letter: "Stick to your resolves at all costs. 'Stickability' is a great virtue that shall bless you with success in all your undertakings. Maintain a spiritual diary, and send me a copy of it every month. I shall guide you." Swamiji used to write to me very encouraging letters. I visited Sivanandashram in September, 1955. I met Guruji after the night Satsang, on the 11th. When I told Swamiji that I was Ramadas from Trichinopoly, he remembered me and said: "Oh you have come. Have you got your accommodation here?" Swamiji gave me some of his books. Next day I met him in his office and requested him to give me initiation. The Mantra had a remarkable effect on me in a short time. Through Swamiji's blessings I not only got spiritual wealth but also material wealth. The following are some of the main teachings from the letters of Gurudev:

1. Where there is hatred, you should sow love. Where there is despair, you should bring hope. Where there is doubt, you should bring faith. By making others happy, you will also be happy.

2. Bear no ill-will towards anyone. Even if someone behaves rudely towards you, be kind to him. Serve him with Narayan Bhav. That is the way to self-purification.

3. Close your eyes for a couple of minutes every hour and commune with the Lord inwardly. He will take care of you.

4. The light of God surrounds you. The love of God enfolds you. The power of God protects you. The presence of God watches over you. Feel His presence everywhere and enjoy the bliss of the Eternal.

Thus Swami Sivanandaji is guiding me. May he bless me to be in communion with God.

Sivananda Literature for Human Regeneration

(Sri Joseph Zamora, Bronx, New York)

One of the subdivisions of physical chemistry is thermodynamics which has as its aim the study of energy-changes occurring in matter. This science of relatively recent origin usually porceeds by singling our consideration of a part of the universe —it may be large or small,—of clearly defined boundaries, calling it a "system."

A system, if not completely isolated, has relations to its surroundings and can perform work on the latter, as for instance, a certain volume of a gas compressed into a cylinder which could, on expanding again, move the piston of an engine. In doing work the gas loses energy, modifying its environment. Thus systems and their surroundings tend to approach equilibrium, smoothening out the energy differences between them. As for example, one might mention the cooling of stars or the erosion of entire mountain ranges by rainfall and storm through millenia, and on a smaller scale, we are all familiar with the running down of a clock.

WORK-A-DAY LIFE

Man, too, represents such a system. Due to Maya, he appears to be a well-separated unit, and since his metabolic activity consumes energy, he has to be "rewound." By a flow of regular activity, consequently, much of his time and interest are allotted to procuring food and additional necessities for running a satisfactorily functioning household. With the increasing complexity of modern life, he often needs years of education to ready himself for this task alone. Then there are social obligations which tax him heavily. If permitted, he spends the remainder of the day in relaxing with the help of various hobbies and distractions.

Thus, the work-and-recreation day occupies him fully. On looking more closely we might discover some flaws in this apparently satisfactory set-up. Man hardly ever works directly on himself but rather on the improvement of his surroundings. Recreation, on the other hand, important as it is for recharging and keeping him fit, never changes man. Even a rewound clock is still a clock. After some years it will require repairs, and after repeated repairs it may become useless, ready to be discarded.

Professional labours and relaxation often enough produce only cyclical results leaving man essentially where he started as far he himself is concerned. In addition to these average efforts, something different has to be attempted. A radically new approach, it seems, is required if we desire to break the encirclement.

SPIRITUAL LITERATURE

At this point, Swami Sivananda offers his help, of the many services he has in store for us. I shall touch only on the literature he freely distributes. His books, on reaching us at intervals, act as dynamic reminders on our lethargy that while punctually complying with the never-ending demands of our daily routine, we had neglected our real advancement.

The prospective reader, the Western critic especially, might often approach Swamiji's unique writings merely with non-participating curiosity, intending to spend a few leisure hours. If he persists in his study of these books, he will find that his

inquisitiveness gradually changes into appreciation. In the course of time, the beginnings of an inner nucleus are perceived. One can then start by taking a further step, as one decides to set aside a few minutes each day for evolutionary struggle. Of course, obstacles will undoubtedly arise during this transition from armchair-reading to practical application, such as scepticism, inertia and distraction. But there is a method enabling us to repel all of them—repetition. These are Swamiji's own words on its benefits:

> "Is the mind disinclined to read these passages over and over again? That is Maya's potent weapon to put you to sleep! Beware. Are you not taking the same food over and over again? Repetition gives strength. Repetition pushes the ideas into the innermost chambers of your heart and mind. Then the ideas will percolate in your subconscious mind." (From *Illuminating Messages)*

This attitude of perseverance is at the base of success for those who "mean it" and who, due to earlier education, are cautious or lack spontaneity of enthusiasm. For welcoming 'odd' and unfamiliar ideas, they will be guided to attain unity of purpose as well as focussing and redirection of their previously scattered endeavours.

May we appreciate and enjoy the magnificent presents from Swami Sivananda's pen and wish, above all, his continued splendid health and elevating presence among us for many more years to come?

THE THREE

(Sri Swami Sivananda)

1. *To Cultivate*: Non-injury, truth, purity.
2. *To Possess*: Faith, tolerance, amiability.
3. *To Be*: Honest, just, virtuous.
4. *To Have*: Patience, compassion, fellowship.
5. *To Acquire*: Sincerity, regularity, perseverance.
6. *To Inculcate*: Generosity, gentleness, universality.
7. *To Eradicate*: Pride, vanity, egoism.
8. *To Conquer*: Lust, anger, greed.
9. *To Renounce*: Selfishness, desires, hypocrisy.
10. *To Control*: Mind, senses, breath.
11. *To Avoid*: Back-biting, criticism, crookedness.
12. *To Repudiate*: Attachment, infatuation, materialism.
13. *To Enquire*: Who am I? What is Truth? What is Maya?
14. *To Introspect*: The nature within, weaknesses, susceptibilities.
15. *To Promote*: Dharma, peace, welfare.
16. *To Foster*: Brotherhood, understanding, amity.
17. *To Curb*: Self-justification, self-pity, self-praise.
18. *To Do*: Sravan, Manan, Nididhyasan.
19. *To Assert*: Aham Brahmasmi, Prajnanam Brahma, Ayam Atma Brahma.
20. *To Follow*: Teachings of Guru, injunctions of scriptures, dictates of the conscience.

The Brahmavid Guru

(Sri S. Suppiah, Kuala Lumpur, Malaya)

"For the protection of the good....for the establishment of righteousness, I am born in every age." (*Gita, IV-8*)

We have read in the ancient scriptures nd even experienced during our own life-ime that the Lord, who made the above evelation to His beloved disciple in the attle-field of Kurukshetra, has never failed o fulfil His promise in due time. In the ast He reincarnated Himself in the per-ons of Rama, Krishna, Buddha, and thers, opposed the sway of evil and pro-noted righteousness. During Kali Yuga, he Lord has had to descend upon the earth nany a time in the persons of realized aints and sages, and to counter-balance the estructive forces of materialism by the romotion of spirituality, and eventually o overwhelm the former by the latter. At he present time, we are very fortunate to ave the presence of the Lord in our midst the person of His Holiness Swami Siva-anda who sheds God's effulgence to the our corners of the world.

His Holiness is a cosmic soul who is ar, far beyond the intellectual conjecture f any ordinary human being who attempts o describe his auspicious qualities and easure him by mundane evaluation. Any ttempt to do so would not only be a poor how but it tantamounts to limiting the nlimited.

Therefore, I surrender myself at the tus feet of Gurudev and invoke his grace endow me with an iota of his knowledge nd a grain of his divine qualities.

Swami Sivananda took birth in this orld to fulfil a Divine Mission. Even at n advanced age, he performs Nishkama arma incessantly for the commonweal of umanity, although he has attained per-fection and rests in his Sat-chit-ananda Swaroopa. He has neither the necessity nor the desire for action as a means to a personal end.

Unlike many other saints he does not hide himself in some unknown caves of the Himalayas. On the contrary, he has a burning desire to share the bliss of his spiritual experience with others, irrespective of caste, creed or religion. He therefore, lives in the midst of the active world, and is engaged in Karmas without having the least attachment to the fruits thereof.

He lives the life as required in the *Bhagavad Gita* to the very letter, and sets an example to others to follow and to attain salvation in this very birth itself. His love for the redemption of the suffering humanity is so much that he works day in and day out, and sends out his most powerful vibrations of peace and happiness to the whole world through prayer, meditation and his innumerable books. There is not a single soul who, having come within the halo of his divine grace, either through his literature or by his Darshan, has failed to turn a new leaf in his life, to the best possible advantage.

From my experience of Gurudev, which I had the unique good fortune to gain by reading his various soul-stirring books, magazines, letters and above all, by my personal contact with him during my stay in his Ashram for a week in January, 1957, I boldly declare that he is a Brahmavid Guru, the first in the grade of Jivanmuktas. He is like the Lord who said:

> "There is nothing in the three worlds that should be done by Me, nor is there anything unattained; yet I engage in action."
>
> —*Gita* III, 22

Inspiring Embodiment of Divinity

(Yogi Anand 'alias' Irwin Troja, Trinidad)

To write about Swami Sivananda is like a painter trying to paint a beautiful scenery at sun-rise, but then suddenly a cloud floats over and covers the light of the sun, taking away the life and the splendour from the scene.

I find myself in the same position in that my intellect covers the light of my heart to bring my feelings and experiences about Swamiji into full expression in words.

Having lived, studied and worked at his lotus feet for more than a year and a half now, I seem to find myself always at the gates of infinity every time I ask the question to me, 'Who is Swamiji?'

This embodiment of virtue dispels my limited concept and reveals the unlimited, and his Darshan undoubtedly lifts one into the higher realms of consciousness from time to time, if one is prepared for it.

Sivananda, the immortal being, who is always clothed in humility, is indeed such an inspiring and towering embodiment of divinity that one is quite contented with only being in his presence.

As a divine being his cosmic consciousness is beyond the description of words, and his universal love is experienced abundantly by all that have come in contact with him, not only through the media of the material gifts and spiritual blessings that he spontaneously gives to everyone, but it is mostly felt in his forgiveness, boundless patience and kind tolerance, even though we may err over and over again.

Although he is serious by nature, he keeps us cheerful and in good humour by his natural wit, simplicity and joyous disposition.

Of course, he does not have to put on special appearances or perform particular acts to impress people, for his life is an open book and he is a practical example of his precepts, and anyone with a little purity of heart can without fail feel his radiance and vibrations of pure spirituality.

At odd moments I ask myself, 'What does Swamiji get out of life?' and the answer has to be that from the material point of view he gets nothing, that he is in no need of anything in life, but in the spiritual realms he has attained all that has to be attained, he has fulfilled the purpose of life itself, and, therefore, there is nothing for him to get, but only to give, as he does always; in fact, he gives us his life itself through his boundless grace, so as to help us in the process of our becoming, so as to fill the spiritual emptiness within us.

Some people come to him expecting a magic touch, and are baffled to find that he uses no Abracadabra tricks, but carries on with his divine work in a simple and unconventional way, resting in his Sat chidananda Swaroopa, and asks them to practise Sadhana, the methods of which he has elaborately dealt with in his various books.

Of course, the divine touch is there and one can feel it in his vibrations and personal example, but unless we make some sincere effort at purifying our hearts and minds, so as to become proper instruments to effect his divine touch, we cannot hope to progress and evolve.

I can truly say from the core of my heart that it is indeed a great blessing and rare benevolence of God to enable me to come in contact and to live with Swamiji learning the lessons of divine life, as exemplified by him, and may the Lord grant him long life to be with us for many, many years more.

Birthday Acrostic

(Sayings of Swami Sivananda, compiled by Sri Sivananda Sevak)

nquire: 'Who am I'?
am neither the mind, nor the body, but the Self.
od is love, God is truth.
ave a strong will and realize Atma.
alk less, think more; take less, give more.
ave equal vision.

urrender comes out of intense love and unshakable faith in God.
mpty your ego, be God-filled, God-thrilled and God-intoxicated.
ractise Ahimsa.
he world is your body. (10)
radicate self-justification.
editate and get strength.
e strong through love.
quip yourself with the 'four means.'
ely on your own self.

o faith, no Jnana.
mmortality is your birthright.
ame of God is, verily, omnipotent.
xpand, evolve.
his world is a great school. (20)
ternal happiness is in God only.
rase selfishness.
othing exists, nothing belongs to anybody but God.

orget not the goal.
n Self-realization or intuition, there is a clear insight into the essence of all things.
aith is life.
hink rightly.
ou are the creator of your own destiny.
ow, or never; if you wish to do any good service, *do it now.*
n stillnes let Truth shine. (30)
ame of the Lord is a potent antidote for hard-hit Samsarins.

E ven if you do little selfless service, it has got its own benefits.

I llumination is a natural corollary to self-purification.
S hun sensual enjoyments; they are the forerunners of suffering.

T he Samskaras of good actions decide the happy course of your future life.
H ave a thorough disgust for worldly mode of life.
E go is the root cause for many sorrows of life.

S earch God inside your heart, and prepare for the dawn of knowledge.
E k Sat-Chit-Ananda Atma (the Self is one, which is Existence-Knowledge-Bliss).
V ain is the search for happiness in worldly objects. (40)
E very man is ready to blame others, but never himself.
N ame of the Lord is the richest treasure.
T o remember God is to *live;* to forget God is to die.
Y ou are not this perishable body or this finite mind; you are the immortal Atma.

T he search after God is a question of dying to the lower nature.
H ave a broad vision, a tolerant disposition, a patient attitude.
I f you really want God, if there is a real demand for God, then the supply will come at once.
R emove arrogance, self-conceit and laziness.
D o total surrender to God.

B e in tune with the Divine Will. (50)
I ntrospect and practise self-culture.
R emember God at every moment.
T aste the eternal bliss in Samadhi.
H appiness results from good acts, pain from evil acts.
D rink the nectar of immortality through Self-realization.
A wake, arise, achieve the goal of life.
Y ou are only a caretaker here. God is the real Master.
O nly he is truly mighty who has conquered his mind and the lower self.
F orget all injuries and forgive all wrongs; have ill-will towards none.
S piritual life is not an idle talk (60)
W orship God in the poor and the suffering.
A s you think, so you become; therefore, think rightly, act rightly.
M ould your character through persistent self-effort.
I f you are a true seeker, you will surely meet God.
S ense-perception does not disclose to us the real nature of existence.
I dentification with the body is the cause of fear, jealousy, anger, lust and hatred.
V irtue abides in a pure heart.
A bandon sloth and aversion to menial lablour.
N othing can be achieved without the grace of God.
A pply yourself diligently even to the humble form of service.
N either birth nor learning makes one good in the eyes of the Lord.
D raw strength from within.
A ttain Self-realization in the very birth. (73)

Truly a Great Avatara

(Dr. Edward A. de Bittencourt, Santiago, South America)

Swami Sivananda Saraswati, the World-Guru of our epoch, is similar to the Jaina Tirthankaras by virtue of his boundless intuition, *e.g.,* Divya Chakshuh and Dura-shravanam, which are the Sanskrit terms for clairvoyance and clairaudience, respectively. The near omniscient nature of Jagatguru Sivanandaji is due to the crystal purity of his divine mind. The radiance of his spiritual aura is almost infinite.

I say 'almost,' because embodiment limits somewhat the nature of Divinity, as in the case of an Avatara. Human body entails limitation. The great spiritual personalities like Swami Sivananda willingly endure the limitations of the physical body for our sake. They put on a corporeal form made of the "dust of our earth," so that they may lead the people of the world.

The Papist sect of Christianity believe only in the Avatara of Jesus, and they cannot even conceive that there were Avataras before him like Sri Krishna, of the Bhagavad-Gita fame, and that even in our own times Swami Sivananda is an equally great Avatara. The teachings of some of the prophets have been misused to unleash warfare and their followers have unfortunately fomented religious hatred and dissension, an example of which can be seen in the partition of the sacred land of India.

It is written, "By the fruit ye shall know them," and the fruit of the teachings of Swami Sivananda consists in the fostering of unity of human hearts, spiritual kinship, awareness of the purpose of life and wisdom of the Eternal. Thus Swami Sivananda is truly a great Avatara, to whom the world should look for moral and spiritual guidance.

Avatar, as Promised by the Gita

(Sri Miloslav Lzicka, Prague, Czechoslovakia)

To praise the glories of the rising sun new in expressions that have not been sed by ecstatic poets down the ages, is most impossible for one without a special race. How much more difficult it must e to find appropriate words to describe ne greatness of a spiritual giant, the immense divine splendour of an Incarnation, ho has come to earth to lead humanity ut of chaos, to show the way out of the ire of sensuality, to give the people ne supreme teaching, offering salvation, reaking their fetters of worldliness and ving them liberation?

I shall only associate my humble contribution with the words of appreciation nd gratitude that lakhs of Sadhakas and evotees have offered at the feet of the laster.

It is not by chance that Incarnations ome down to live among us. A promise f an Avatar being born in times of darkess and misery was given to us in the ita. When the wave of unrighteousness eaches the extremes and an utter Adharma seems to be almost victorious, when an's gentle ties with the Divine are torn nd he is drawn into the mouth of the byss of despair, then an Incarnation ppears. The Avatar appears in the world o lend a hand to the helpless sufferers umbling in the dark and to infuse divine race into the hearts rendered hopeless.

There cannot be any doubt about the act that the great saint, Swami Sivananda, as come to us as an Incarnation of this ge. He has brought a special message, a ew universal gospel for humanity to follow, he has appeared to give a practical ational philosophy of life, to spread a doctrine more acceptable in its application to all, than all those sectarian ones that suffering humanity has been taught till now. He brings no dogmas, no "only paths to Truth," he knows no heretics, he has no enemies, he denounces not the atheists. He is a true Incarnation who has not come to destroy anything, but to fulfil, not to establish a new religion, but to point out to all the right significance of the faiths of each group, to show a happy synthesis of all those innumerable paths, labelled with many names.

He is a knower of all the spiritual ways, and their supreme synthesizer, harmonizer and reconciler of their external differences. This is a splendid feature which we can hardly find in religious leaders; he never says that by following a particular religion alone man can attain salvation, outside which burns the fire of hell and eternal damnation.

Our Gurudev's heart is immensely broad and in this warm nest, Hindus, Christians, Mohammedans and members of all those countless denominations existing in the world, can find their final resting place, an abode of happy peace. There they can eventually be given an explanation of their own religions and be shown their real spiritual goal.

Thus, our Master is a true Jagad Guru belonging to all the nations and religions of the world. Every religion, however simple and primitive, can develop its Yogic methods of spiritual realization. Yoga is the esoteric path of all religions, and it is this that our Guru Maharaj teaches; without putting unnecessary emphasis on forms he always draws our attention to the core of our respective religious teachings, to mystic growth and spiritual realization.

He is a teacher of synthetic and universal Yoga; synthetic because different paths of inner development are harmoniously combined, and universal because it is meant for all without distinction of race, nationality or sex, or religious or other opinions. Innumerable Sadhakas can start this very moment their pilgrimage along the path of their own religion, practising genuine Yoga and attain Moksha even in this life.

Guru Maharaj's glorious task is to dispel the darkness of ignorance and to lift up all those striving for Light and enable them to attain divine grace.

He is fulfilling the holy promise of the Gita, being an Avatar, leading the suffering humanity from the shadow of Adharma to the sunshine of Divine Life.

Eternal glory to the Avatar of our day, and may he continue to be in this incarnation of his stay with us for many many years to come for the spiritual salvation of the world, for the liberation of man from the fetters of ignorance.

The Guiding-Light on the Spiritual Path

(Sri Ivy Taylor, London)

As the shadows of another year comes to a memorable close in the life of Swami Sivananda, all those who seek for truth and knowledge and wisdom and personal help are beholden to him. He has helped those in distress, for those in need of food, material and spiritual, and shines as a bright light of faith, love, sacrifice and benefaction in this troubled world.

Now let us rejoice and salute this happy day, and let our good wishes and loving thoughts of gratitude join that spiritual chain which can link the entire world and which is held by Swamiji's great sacrifice, love, knowledge and devotion to peoples of the world, irrespective of any distinction, and which we can never repay.

We all know that the spiritual path is not an easy way that many of us would choose; some may prefer it because of the fear of hell, or the force of circumstances, or due to cheap sentimentality, but real spirituality lies in the fervent aspiration for divine life, in the regeneration of the lower human nature, in which alone the welfare of humanity lies.

As we try to follow this path to our utmost ability, with Swami Sivananda as our guide, we should take note that he sacrificed his worldly profession and wealth so that the whole world would gain wisdom and be benefited spiritually. His devotion and kindness are always found where they are needed most.

In these days of so-called success when people pin down the weak or the not-so-well-defended, when might seems to be the decisive factor in the relationship of one another, when greed and selfishness seem to rule the lives of many, the example of Swami Sivananda beckons us to go forward with love and kindness and goodwill towards all, not expecting anything in return, but confident that his great spiritual ideals are our guide-lights at all times.

He Has Brought Solace to My Life

(Sri Freny Nagarwala, Bombay)

I was in grief, brooding and bleeding ıy heart over the loss of my beloved hus- ınd. My whole world was smashed, and espair, depression and sororw were my ınstant companions. Then a friend of y sister came to stay in Bombay from eylon for a few days. She was a disciple His Holiness Sivananda Maharaj. She ırely spoke—was silent most of the time. ut once she spoke of Swami Sivananda nd told me that he distributed free litera- ıre all over the world.

Well, I was always interested in spiri- ıal knowledge. I wrote to Swamiji and sked for a few books or pamphlets. To ıy great surprise I got so many books and really wonderful letter from him. Then opened my heart out in my next letter nd told him all about my loss and grief, ıy daily problems, *etc.* His sympathy and egards overwhelmed me completely. I reasure all the letters of my spiritual ather. He gave me an anchor in a stormy. ea. His miracle was a real boon to me.

I began to look at everything in a diffe- ent light, with a different attitude; what eemed to be a calamity, I now saw was a est from God. Somehow my beloved Maharaj's grace flowed to me and resigna- ion was made possible. I felt better. His etters gave me an elevated feeling (gave ne hope, courage and moral support. Vhilst writing to him, I used to feel his ivine presence near me. Though I have ne- ver been so fortunate as to have ever seen him, I can truthfully say that in a crowd of millions, I could spot him.

Swamiji is always in my heart. Through his grace, I have started a Divine Life Society Branch in Bombay. We are only a small group and not very active in holding meetings, *etc.*, but all of us believe and try to live in tune with the teachings of Swamiji. Our lives shall one day be a real message of his divine teachings.

Swamiji is so full of love for all. His divinity has put Vairagya into my heart, and now I can say "Come what may. It is God's will." Nothing happens unless God wills it so. The turmoil, the unconsolable grief, is at rest. My days are spent in prayer, repeating Maha Mantra, normal duty, and looking after my son's welfare and guiding him on the right path. Currents of peace flow from His Holiness to me, and I feel grateful and most thankful to the great reservoir of love and divinity that has been so good to me. He has filled the spiritual void created after the loss of my godlike husband. I feel my beloved Father's unseen hands stretched forth in protection and guidance. What he has done for me I can never express fully, and I shall be always grateful to him for that. God bless my beloved Father and spare him for ever. We need him so much. His love is so precious to millions like me. May God give him always the best of health, wealth and happiness.

MEANS FOR SELF-REALIZATION

The senses are not meant for revelling in delusive pleasure-experiences, and the mind is not meant to create a barrier between one thing and another. They are all aids to the realization of the Absolute, and if these instruments are misused in life, the person responsible has to pay the penalty in the form of suffering.

—Swami Sivananda

As I See My Gurudev

(Sri Sivananda Sivabakium, Durban, South Africa)

Swami Sivananda is an incarnation of all that is good. He is an ocean of mercy. He has no distinction of religion, caste, or colour. He sends out vibrations of love to all. The same love is returned to him with sincere devotion. Swamiji himself is a wonder. He has a powerful personality. Whoever meets him, never forgets him.

Swamiji's teachings are prefectly suiable to modern life. He is a great healer of the maladies of the modern age. He awakens the faculties of those who come in contact with him. He hates none. He has the head of Sankara, the heart of the Buddha and the Christ, the hand of Janaka, and the renunciation of Dattatreya.

Love, kindness and sympathy are his weapons to destroy the influence of evils. He serves all untiringly. Swamiji infuses his power to those with no capacity to shine brilliantly on the spiritual path in course of time. His presence is elevating. He attracts all those who come in contact with him. Those who come to have his Darshan never like to go back to their homes.

A close study of this saint will reveal that he could convert a sinner into a saint like himself. Swamiji has a wonderful heart. He wants to see his disciples to shine even more gloriously than himself. He is like a great river rising from the Himalayas, carrying the message of divine life, and spreading holy Upadesha far and wide.

Swamiji talks and laughs like a child. He sometimes is in a serious and meditative mood. He freely converses with those who come to meet him. He is extraordinarily skilful in steering the conversation to the very heart of the matter. His divine teachings and saintly character create a marvellous effect on all minds and divert our attention from worldly objects to the holy feet of the Lord.

Swamiji's Ashram is a dynamic centre, radiating spiritual knowledge to thousands of aspirants all over the world. He holds aloft the torch of divine wisdom and diffuses its light through the numerous branches of the Divine Life Society. His mesages are really trumpet calls to the goal of divine life. His mission is to illuminate the path which people may follow, to be in tune with the Infinite. He has an inexhaustible store of knowledge. He is a great philosopher and an appealing poet. He has untiring energy, and a bright, radiant, smiling face.

I do not know how to express my inner feelings of reverence and devotion to him. The whole world is indebted to Swamiji for his ceaseless, untiring, selfless service for the spiritual welfare of the people. He has won the hearts of many by implanting in them the seeds of spirituality. His perfectly ethical conduct and saintly nature draw thousands of aspirants towards him. He is a source of inspiration to countless seekers of Truth.

My beloved husband, who sincerely served the Divine Life Society in South Africa, was suddenly called to rest in peace on the 9th of February this year, while he was in prayer; he passed away to the highest plane through Swamiji's grace. He was taken away suddenly, without any feeling of pain or sorrow of parting, but with a smile on his face. Now I am carrying on the divine work which my husband had been doing. Later, my child, Paranjothie, will carry on the work like her father and build up the new Ashram in South Africa.

May the Lord preserve Swamiji and may he shine with increasing brilliance and enlighten the whole world.

Horoscope of Swami Sivananda

(Sri B.V. Raman, Editor, 'Astrological Magazine,' Bangalore)

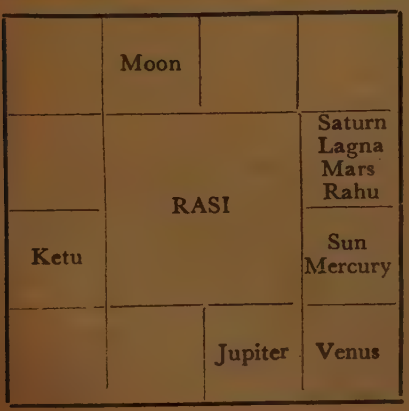
Birth Details: Born on 8/7th September 87 at 4-16 a.m. (L.M.T.) (Lat. 8° 48′ N., ng. 77° 40′ E.)

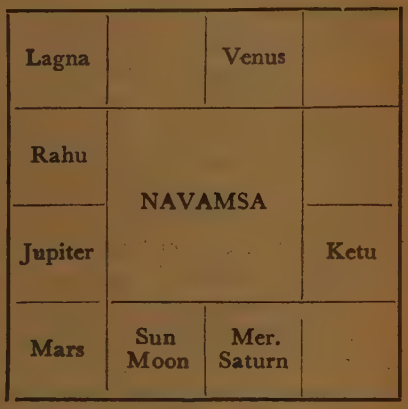
Planetary Positions: The Sun 144° 8′; the oon 24° 13′; Mars 106° 41′; Mercury 141° ′; Jupiter 192° 46′; Venus 164° 18′; Saturn 1° 28′; Rahu 116° 30′; and Lagna 119°. anamsa 20° 50′.

Balance of Sukra Dasa at birth: Years -0.

SPECIAL FEATURES

Lagnadhipati Moon occupying the th a martian sign, and otherwise afflicted confers a sturdy physical me, an active and dynamic personaand an endearing nature. Mercu- the planet of intellect, is in the 2nd use with Atmakaraka Sun, who happens be Vaksthanadhipati. The native is an quent and witty speaker and even in spiritual dissertations there is an elent of humour. Both the Sun and Mery in the constellation of Venus, the net of poetry and music, makes Sivada not only a realist in action and an alist in vision, but confers a melodious ce capable of influencing the emotions





of his listeners and creating in them an exalted mood when he sings Kirtans and devotional songs. Generally a man of studious habits, Sivananda has the capacity for hard work and this is largely due to the situation of Lagnadhipati in a martian sign. Mark again the Parivartana between the Moon and Mars, lords of Lagna and the tenth respectively. From Chandra Lagna Mars is in the fourth or house of education, having obtained Neecha Bhanga. These Yogas have conferred on the native an all-round knowledge of the different branches of medicine and the spirit of service. But because Mars is with Rahu in the twelfth from Atmakaraka Sun, from the healer of physical diseases he had to change on to a healer of spiritual ailments. The lord of the 4th or house of education, *viz.*, Venus is in the third Bhava in association with the divine planet Jupiter, while the intellectual planet Mercury is in the constellation of Venus. While these combinations confer intellectual versatility, they also make him cosmic conscious, enabling him to put forth his spiritual experiences in a style that is simple, yet captivating and dignified. It is suggested in

astrological books that mutual association of Saturn, Rahu and Mars is undesirable. In the case of Sivananda, all these three malefics are situated within an orb of 16 degrees. Naturally, the doubt may arise in the minds of some, as to whether, the existence of such an unfavourable combination could be reconciled with the career of a saint like Sivananda. The answer is 'yes.' Saturn goes to the 12th Bhava which signifies philosophical insight. Both Mars and Rahu are in the constellation of Mercury and, therefore, free from the otherwise incendiary results they would have produced. Mars happens to be the Yogakara and his presence in Lagna with Rahu —and because the Moon, Karaka of the mind, is free from affliction—gives a catholic and tolerant outlook but dogged persistence to achieve the aim of life. The 7th house is considerably afflicted, as lord of the 7th Saturn is with two malefics, while the house itself is subjected to the combined influences of Mars and Rahu. Evidently these combinations have deprived the native of the "happiness" due from Kalatrabhava. The 5th house is equally afflicted as the 5th lord Mars is with Rahu and Saturn. There is a beautiful disposition of Kalatrakaraka Venus. Firstly, he is Neecha; secondly, there is no Neechabhanga; and thirdly, Venus is in Bhava association with Jupiter. These dispositions indicate spotless moral character and sublimation of sex energy.

IMPORTANT EVENTS

Chandra and Kuja aspecting the 4th enabled him to have his education during their Dasas. Just as the fag end of Kuja Dasa—note Kuja, lord of the 10th, is aspecting the 10th—the native, a full-fledged doctor, took up an employment and went away to Malaya. Rahu in Cancer and hence capable of producing the results of the Moon, gave him a successful medical career practically throughout his Dasa in a foreign land.

The seeds of renunciation are inhere in Rahu. Side by side with professio prosperity, cogitation of the final aim existence must have assailed the nati Even as a doctor, it is said, he was a hum nitarian and a friend of the poor. Wi the end of Rahu Dasa and the beginni of Guru Dasa, he wound up his practi and got back to India. The important po tion of Jupiter is to be noted. He is lord the 9th (Dharma) and is actually in t 3rd Bhava (an Upachaya) in the const lation of Rahu—a planet of transcende talism. In the Navamsa, Jupiter is no dou Neecha but has obtained Neechabhang

Jupiter's qualities have been impre sed on Rahu. Ketu is the natural Moksh karaka. Both Rahu and Ketu have infl enced the 10th from Chandra Lagna. Ther fore, as soon as Ketu Bhukti in Rahu Da commenced, Sivananda was initiated in Sannyasa and he finally renounced t world. During Guru Dasa the Swami's act vities expanded on an international sca and his name became widely known. T Raja Yoga part of Guru's power becan completely manifest. Guru's associatio with Sukra enabled the native to bring ou innumerable publications on his missio and philosophy. The very fact that th Jupiter is in a Kendra from the Moon enough to indicate that during Jupiter Dasa, the native's fame is assured as a expounder of Jnana—wisdom and knov ledge—the exact nature of Jnana expou ded depending upon the other aspectal an association influences. Saturn Dasa whic commenced in the latter part of 1947 ha equally been significant. Saturn as lord o the 7th is well disposed. From Chandr Lagna as lord of the 10th (and 11th) he i in 4th in association with the lord of Lagna While Saturn is capable of making the na tive a focal point for the revival of spiri

aspirations, he is also in a position to e the native more introspective and ited. He is bound to meet with bitter sition and may be obliged to come out he trappings and paraphernalia with h he now finds himself surrounded.

REMARKS

Generally, birth in Cancer is a qua- ation for spirituality provided other as which could act as a momen- are also present. In this horoscope n planets have been disposed in four s involving the 12th, 1st, 2nd, 3rd 4th Bhavas, while Lagnadhipati occu- the 10th. The situation of the Sun Mercury in the 2nd, though in a state combustion, confers intellectual equip- t of a high order, as the two planets py different Amsas. Though learned, e is no touch of pride as Lagnadhipati n is in mutual aspect with Jupiter, lord the 9th. But because Mars the Yoga- aka aspects the 4th from Lagna, there a certain reluctant leaning for exube- ce of spirit which may express itself he shape of pomp and pageantry. Quite umber of Yogas are present. Cancer ng with Moon in the 10th aspected by urn is a Parivraja Yoga. Tenth lord echa Bhanga in Lagna is another Raja ga. Amala Yoga, Virinchi Yoga, Push- a Yoga, Dhana Yoga and Parvata Yoga all present. There is a certain jumbling Raja and Sannyasa Yoga, the line of demarcation being slender. Jupiter and Moon in mutual Kendras have no doubt caused Gajakesari, but the Gajakesari indications have become merged with the Adi Yoga, as both Jupiter and Venus are in the 7th and 8th from the Moon. All these Yogas render the horoscope significant, making the native God-fearing, philosophical, religious and humanitarian. Due to the position of Rahu and Saturn in Lagna, the Raja Yogas have become transformed into Parivraja Yogas, indicating strength of character, spirit of service and lofty idealism and making him one of the outstanding saints of today, inasmuch as his Vedanta is not abstract metaphysics but offers one a pattern for one's own life. Due to the disposition of Mercury and Jupiter in the 3rd and 11th from each other, there is a harmonious blending of the spiritual, mental and intellectual qualities, the result being an integrating personality capable of awakening the spiritual consciousness of renascent India. His contribution to the world of religious and philosophical literature in the English language is considerable. Despite all these, owing to the dominance of Mars and Rahu in Lagna, his quest for the Overself will be eternal because of the intensity of Prarabdha Karma which he has yet to overcome.

[Reproduced from 'Notable Horoscopes,' by B.V. Raman, Raman Publications, 'Sri Rajeswari,' Bangalore-3 ; Rs. 10.25]

SELF-CONTROL

Self-control is the restraint and sublimation of the outgoing tendencies of e mind and the senses. Indulgence in objects is the effect of the failure of the dividual to discriminate the true from the untrue. Self-control is not suppression. is the key to lasting satisfaction. It is based on reason, cognition and meditation.

Self-control is a universal rule, which applies to all men and women alike. elf-control assures you of perfect health, physical and mental. By self-control you onserve a tremendous amount of energy which is otherwise dissipated through vari- us channels. This vast magazine of power can be very well utilized for many reat purposes of life.

—Swami Sivananda

Practice is the Need of the Hour

(Sri Inderjit Sharma, M.A., Simla)

Every year the eighth of September comes and goes. What is a real birthday celebration? It is to grow after the image of the Master. We have to ascend the peak of Self-realization with the example of Swamiji before us.

Every year on his birthday, the blessed saint of Ananda Kutir gives his Birthday Message to mankind. This message always sums up the ideal of divine life. It is given for the welfare of humanity. But how many people are there whose thought, word and deed function in perfect harmony and concord? I do not mean to say that his advice falls on deaf ears. There are persons who have immensely gained through contact with Swamiji and perusal of his teachings. But the majority is apathetic and cold. Many persons merely derive intellectual amusement and thrill through his teachings. The need of the hour is practice, practice and practice. Rightly does Swami Sivananda emphasize the fact that an ounce of practice is worth tons of theory.

Vices are on the increase. Virtue is called foolishness. Evil is exalted and glorified. Mammon is worshipped above God. Values of life have become perverted and chaotic. Decencies of life are forgotten. Absurdities and wickedness seem to be thriving. Good persons are deserted and the evil and the vicious seem to get the upper hand. The students often display the most foolish standards of life.

This is the position which is surely very distressing. It is not worthwhile to ignore the realistic and objective assessment of the prevailing order of things, in the flury of our zeal for idealistic contemplation.

Treasures have been laid open before us, priceless lessons have been given, and wonderful solutions to all problems of life offered by Swamiji. He has done his duty and has attained his goal. We lack in our duty and we suffer. Our duty to this great saint is to implement all the programmes of spiritual uplift ment, moral evolution and ethical perfection, which he has chalked out for our well being.

We would be failing in our duty if we do not heed the message of Swamiji. We would be helping him to prolong his life by our desire and willingness to follow him. Some people say that his lessons are very difficult to put into practice, especially that of bearing insult and injury without the slightest retaliation and provocation. No doubt, these are difficult things, but nevertheless worth the trial.

Why should we follow Swami Sivananda? Why should we heed his message? Because he is a saint *par excellence* and beacuse he is God incarnate. What is the proof that he is so? Assess the work he has done and put to yourself the question "Is that, what he has done, possible for man?" There lies the secret of the answer. Just have a glance at the wide field of spiritual activities in which he is engaged, and I am sure you will agree that such miraculous work cannot be done by a single man, or rather by a man, at all.

Let us follow the teachings of Swami Sivananda, for thus can we find the master-key to unlock the gates of the realms divine. There lies the secret or the means of salvation.

India and the world must recognize that Swamiji is a Maha-Shakti, who has been vouchsafed to humanity for its betterment. Let us imbibe the rays of this divinity, and justify the good work done by him by our devotion and ardour in following him. May He live long!

Notable Events and Features in the Progress of Swami Sivananda's Mission

(SEPTEMBER 1958 TO AUGUST 1959)

EPTEMBER 8, 1958 : The Sivananda Literature Research Institute was formally declared open at Sivanandanagar.

EPTEMBER : The Sivananda School of Yoga was inaugurated in Rio de Janeiro, Brazil, by Sri Jean Pierre Bastiou.

EPTEMBER : The European Divine Life Society (Switzerland) started the Sivananda Correspondence Courses in French and German, on the different branches of Yoga. Director: Sri Sivananda Margarita.

CTOBER 18 to 21 : The 39th All-India Yoga-Vedanta Conference was held at Sivanandanagar, in which spiritual seekers from the various parts of India and a few from abroad participated—to acquaint themselves with the doctrines and the practice of Yoga and Vedanta.

CTOBER 20 and 21 : The 22nd and the 20th sessions of the All-World Religions and the Sadhus Federations, respectively, were held at Sivanandanagar, when the basic principles of religion and spiritual life were reviewed.

NOVEMBER 16 to 18 : The 11th All-India Divine Life Conference was held at Bangalore, in which thousands of persons took a keen interest. Among the participants were: Sri B.D. Jatti, Chief Minister of Mysore; Sri R.R. Diwakar, former Governor of Bihar; General K. M. Cariappa, former Commander-in-Chief of Indian Army; Sri M.Y. Ramachandra, Mayor of Bangalore; Swami Shuddhananda Bharati, of Madras: and Swami Abhedananda, of Trivandrum. The chief organizer was Sri V.L. Nagaraj.

NOVEMBER : The Sivananda Aryavarta Ashram was opened in Mexico City by Sri Samael Aun Weor.

NOVEMBER : The Sivananda School of Yoga was opened in Montreal, Canada, by Sri Marianne Sollinger.

DECEMBER 31 : The fifth Ati-rudra Maha Yajna was held at Sivanandanagar, for peace and commonweal in the world, on the occasion of the 15th foundation anniversary of the Viswanath Mandir.

JANUARY 14 :: Sri Swami Sivananda declared open the newly-constructed double-storied indoor ward of the Ashram's General Hospital.

APRIL 14 to 17 : The 40th All-India Yoga-Vedanta Conference was held at Sivanandanagar.

JUNE : The Sydney Branch of the Divine Life Society established the Divine Life Yoga Training School at Brighton-le-Sands, NSW. Director : Sri Sivananda Rita Wailes.

JUNE 19 : The Sivanandaashram at Batu Caves, Kuala Lumpur, Malaya, was declared open. President : Swami Jnanananda.

JULY 18 to 20 : The Sivananda Literature Festival was celebrated at Sivanandanagar, in commemoration of Sri Swami Sivananda's contribution to the enrichment of spiritual literature and thereby the promotion of the welfare of humanity.

JULY 20 : The Sivananda Literature Dissemination Committe was established.

JNANA YAJNA

Over 60,000 copies of Sri Swami Sivananda's publications were distributed free of cost by him throughout the world, in

1958, their total price value being Rs. 1,45,798, for which an additional sum of Rs. 24,054 was spent on postage, packing and maintenance of the department.

GIFT OF AYURVEDIC MEDICINES

Preparations of the Sivananda Ayurvedic Pharmaceutical Works, valued at Rs. 11,482, were distributed freely by Sri Swami Sivananda, the postage and the packing charges for the same being Rs. 9,650.

SIVANANDA GENERAL HOSPITAL

A total number of 20,941 cases were treated (16,434 males and 4,507 females).

SIVANANDA EYE HOSPITAL

A total of 5,399 eye cases were treated, which included 336 operations.

YOGA TRAINING

About 370 students were trained in the practice of Yoga at the Yoga-Vedanta Forest Academy, which included about 75 students from abroad. (There was no fixed period of training for each student; the attendance of the classes depended on the time the student was able to spend at the Ashram.)

VISITING LECTURERS

Special discourses by eminent scholars were arranged. Among those who addressed the students of the Y.-V. Forest Academy were: Dr. C.P. Ramaswami Aiyar, Sri K. S. Ramaswami Sastri, Sri Subba Rao, an eminent Gita-scholar from Hyderabad; and Dr. N. N. Mukherjee, of Calcutta.

VISITING STUDENTS FROM ABROAD

Among nearly a hundred visiting spiritual aspirants from abroad who stayed at the Ashram for different durations within the period under review were: Sri J. K. Ansa, of Ghana; Sri Emil Snaider and Sri Marie Rhyan, of Australia, Sri John Banman and Swami Sivananda Radha, of Canada, Sri Julia Boldrini and Sri Margherita Roveda, of Switzerland, Sri James Milroy and Sri John Clarke, of England; Sri Rosa Schmitt, Sri Barbara Player, and Sri Helen Wolf, of Germany; Sri Mertha Nett, Mrs. Victoria Coanda and Mrs. Vera Burch, of the USA; Sri Harsono and Sri Soemarno, of Indonesia; Sri Kalyani, of Hongkong, and Sri Franz von Poncet, of South Africa.

MESSAGES

Sri Swami Sivananda sent, on the average, a dozen messages for particular occasions to different parts of the world, every month.

CONTRIBUTIONS TO PERIODICALS

Quite a few periodicals in India and abroad published Sri Swami Sivananda's contributions on various spiritual topics, their average number being 15 per month.

CORRESPONDENCE

Spiritual aspirants in all parts of the world continued to receive personal guidance from Sri Swami Sivananda through correspondence. On the averange 45 replies were sent every day.

SIVANANDA PUBLICATIONS

The Ashram released 47 publications by and on Sri Swami Sivananda, most of which were printed at the Yoga-Vedanta Forest Academy Press. Among them were (by Swami Sivananda): *Unity of Religions, Illuminating Messages, Revelation, Autobiography, Spiritual Stories*, and *How to Become a Yogi*, and (on Swami Sivananda) *Sivananda's Vision of Perfection* by K. S. Ramaswami Sastri, *Sivananda Day-to-Day*, by Yogi Anand, and *Maharshi Sivananda* by Shivaprem. *Yoga Kundalini Upanishad* and *Yoga Teachings* were among the latest works by Sri Swami Sivananda.

FOREIGN LANGUAGE EDITIONS

Among the foreign language editions published during the period under review

vere: *Sivananda Amritam,* in French; *Tan-ra, Nada and Kriya Yogas,* and *Yoga of Synthesis,* in Yugoslav; *Sivananda Yoga* and *Suryanamaskaras,* in German, and *Kundalini Yoga,* in Indonesian.

VERNACULAR EDITIONS

Seventeen vernacular editions of Swami Sivananda's works were released, among them: *Sivananda Vani* and *Adhyatmic Anu-bhav,* in Hindi; *What Becomes of the Soul After Death* and *Dhyana Yoga,* in Gujarati; *Japa Yoga* and *Aphorisms,* in Kanarese; and *Japa Yoga* and *Light-Power-Wisdom,* in Malayalam and Tamil, respectively.

INITIATIONS

Sri Swami Sivananda initiated into the Order of Sannyasa seven spiritual seekers and gave Mantra initiation to about 90 devotees.

TITLE AWARDS

About 320 titles were awarded by the Yoga-Vedanta Forest Academy to those possessing necessary qualifications in the practice of the different branches of Yoga, or in recognition of their merit or talent in fine arts, humanities, sciences, public service, and devotion to God and Guru. Over half of these were given to students trained in various Yogasana Training Camps.

NEW DLS BRANCHES

Fourteen new Branches of the D.L. Society were opened in India and nine abroad, including four Sivananda Schools of Yoga in Brazil, Canada, Norway and Australia.

DLS EMISSARIES

Swami Vishnudevananda, senior professor of Hatha Yoga in the Yoga-Vedanta Forest Academy, continued to hold classes in Yoga in different cities of the USA. during the period under review. Swami Bhumananda professor-representative of Hatha Yoga in Saurashtra, held a number of Yogasana training camps in schools and colleges at Vallabh Vidyanagar, Ahmedabad, Limbdi and Vichhiya, where 433 students were trained. Dr. Sivananda Sushila Vighnay visited the Branches of the Divine Life Society in Malaya, Indonesia and Hongkong, to directly disseminate the teachings of Sri Swami Sivananda.

EYE-RELIEF CAMPS

The President of the Brihat Gujarat Divya Jivan Sangh, Dr. Sivananda Adhwaryoo, MBBS, DO, conducted seven eye-relief camps in Saurashtra and Rajasthan, where a total number of 1,322 operations were performed, and 6,625 patients examined.

STUDENTS' DELEGATIONS

Sri Swami Sivananda received 23 groups of visiting students and teachers from different parts of India, to whom he imparted, as usual, ethical and spiritual instructions.

BUILDING CONSTRUCTION

A double-storied indoor ward of the Sivananda General Hospital, six ground-floor rooms of the Mount Kailash Kutir, and the annexe of Sri Swami Sivananda's Kutir were the main construction items of the period under review. The upper floor of the Mount Kailash Kutir is now under construction.

DISTINGUISHED VISITORS

The following were some of the distinguished visitors to the Ashram: Sri V.V. Giri, Governor of Uttar Pradesh; Sri Y.N. Sukthankar, Governor of Orissa; Justices J. L. Kapoor and H. N. Bhagavati, of the Supreme Court of India; Sister Daya, President of the Self-realization Fellowship, USA; Sri M. Bhaktavatsalam, Home Minister of Madras; Sri K. Raghu Ramaiah, Deputy Defence Minister; Sri S.V. Ramaswamy, Deputy Minister of the Railways; General K.S. Thimayya, Chief of the Army

Staff; Sri B.N. Kaul, United Nations' representative in Jordan; Sri S.N. Mitra, ICS, now Ambassador to the Philippines; Sri L.K. Jha, ICS, Additional Secretary in the Ministry of Commerce and Industry, Government of India; and Sri Vindeshwari Prasad Varma, Speaker of the Bihar State Legislature.

LITERARY 'STATISTICS' OF SWAMI SIVANANDA

(Compiled by Sri Swami Satchidananda)

Aphorisms	1,500	Lessons	35
Articles	1,350	Letters (hand-written)	3,000
Autobiographical Works	3	Messages (published so far)	352
Biographical Sketches of Saints	285	Parables	115
Commentaries (on Gita, Upanishads and the Brahma Sutras, *etc.*)	6	Poems	3,500
Dialogic Works	12	Prayers	110
Dictionary of Yoga-Vedanta Terms	1	Proverbs	400
Dramas	32	Answers to Questions	5,000
Essays	41	Sayings	32,000
Kirtans	300	Songs	120
Lectures	257	Stories	372

(All figures are approximate)

TEACHINGS OF GURUDEV IN HIS OWN VOICE

Illuminating speeches, instructive dialogues, and inspiring songs and Kirtans of Sri Swami Sivananda have been recorded on the magnetic tape under the following titles:

Goal of Life	(One-Act Play)	Length	600 feet
A Morning With Sivananda	(")	"	600 "
Practice of Bhakti Yoga	(")	"	1200 "
Vedanta For Modern Man	(")	"	1800 "
Siva, The Darling of Children	(")	"	900 "
Bhagavat Gita	(")	"	1200 "
Siva Gita	(Autobiography)	"	600 "
Ananda Gita	(Questions and Answers)	"	1200 "
Sangita Ramayana		"	600 "
Essence of Bhagavata	(In Songs)	"	1200 "

Those who wish to have copies of these may send the required lengths of tapes after consulting Dr. Swami Sivananda Hridayananda (who is the compiler and copywriter of the above items), or may come to the Ashram with their tape-recorder and get them duplicated. Recording speed : 3¾ feet per minute.

Ashram News and Notes

SRI KRISHNA JANMASHTAMI

The birth anniversary of Bhagavan Sri Krishna was observed at Sivanandanagar on 26th August. The Viswanath Mandir, wherein also is installed a beautiful black-marble statue of Sri Krishna, was colourfully illuminated and tastefully decorated, and as the special worship, with Laksharchana and Abhisheka, continued till midnight, the chanting of the *Om Namo Bhagavate Vasudevaya* Mantra and devotional music reverberated through the stillness of the woods. Simultaneously at the evening Satsanga, discourses on the life and teachings of Sri Krishna were given and appropriate portions from the *Bhagavata* and other relevant sacred books read. Just before the midnight Arati, the momentous events preceding the birth, and the incarnation of the Lord to establish the rule of righteousness, were related. During the day, a Havana for peace and commonweal in the world, with the consecration of the collective Japa of the Dwadasakshara Mantra done by the aspirants at the Ashram during the preceding seven days, was performed.

INDONESIAN STUDENTS

Speaking at a farewell function given in honour of Sri Harsono and Sri Soemarno, of Djakarta, Indonesia, on the eve of their departure for home after having stayed at the Ashram for three months, studying the various branches of Yoga, Sri Swami Sivanandaji Maharaj commended in glowing terms the good work done by the Divine Life Society centres in Indonesia under the leadership of Gen. Soekanto, Minister of Police, and expressed his appreciation of the two Indonesian students who were so sincere, correct, devoted to their studies, and gifted with a liberal and endearing disposition. Sri Swamiji wished them godspeed and good luck in their material and spiritual endeavours. Replying suitably, Sri Harsono thanked Swamiji and the teaching staff of the Yoga-Vedanta Forest Academy for being helpful to Sri Soemarno and himself in their studies, and said that they would strive to spread the ideals of spiritual life in their country, in their own modest way.

VISITING DOCTOR

Dr. Sivananda Sundari, MBBS, of the Madras Medical Service, treated the patients at the Sivananda General Hospital during her stay at the Ashram in July and August. Dr. Sundari is a devoted disciple of Sri Swamiji Maharaj and carries the spirit of service as taught by the Master wherever she is posted in Madras State. She has built a Kutir at the Ashram and treats the patients at the Ashram's general diseases' hospital during her periodical visits.

VISITORS

The following were among those who visited the Ashram in the month of August:

Dr. Chou Hsiang-Kuang, of the Allahabad University; Dr. Barbara Player, Lecturer in International Law in Cairo University; Sri Akisan Ali Raza, a publisher-editor, from Istanbul; Rajkumar Sri Bharatsinhji, of Limbdi, Saurashtra; and Sri Carlos E. Bachman, of Caracas, Venezuela.

Sri K.V. Subba Rao, of Undrajavaram, Andhra Pradesh, visited the Ashram with a party of 28 devotees who attended the Janmashtami celebration.

NEW PUBLICATIONS

The following publications by Sri Swami Sivananda have been released here in the month of August:

Yoga Teachings (Re. 1.50, pp. 175)

Dhyana Yoga (Rs. 3.00, pp. 227)

Yoga-Kundalini Upanishad (Re. 1.50, pp. 89)

Light, Power, Wisdom (13th edition, Re. 1, pp. 224 pocket-size)

Swadhyaya (Re. 0.50, pp. 50)

Vedanta for Modern Man (in dialogues; compiled by Dr. Swami Sivananda-Hridayananda, and recorded on tape, separately; Re. 1, pp. 80)

What Becomes of the Soul After Death (in Gujarati: Rs. 3.00, pp. 264)

Sivananda Bhajana Sudha, by Swami Sangitananda (in Tamil; Re. 1, pp. 80)

Foreign Language Supplement : French *By Swami Sivananda*

Advice to Aspirants

(Translated by Sri Swami Dayananda, France)

La vanite, l'arrogance, l'outrecuidance et la violence Rajasique sont les plus grands obstacles que l'Aspirant au Yoga rencontre dans la voie spirituelle. Ces defauts se presentent sous differentes formes et sont difficiles a discerner. Seul, le Guru peut connaitre et donner les moyens de les deraciner. L'Aspirant s'imagine qu'il progresse, que les defauts indiques par le MAITRE ne sont pas les siens. D'ailleurs, il n'admet jamais ses fautes, aussi ne peut-il jamais avancer spirituellement.

L'Aspirant revendique sa superiorite de Sadhak en tant qu' erudit et possesseur de pouvoirs psychiques. Il pense qu'il est parfait et qu'il a realise Dieu, et qu'il peut influencer les autres. Il s'entoure d'un grand nombre de disciples et d'admirateurs. Un aspirant de ce genre ne peut pas avancer d'un iota dans la voie spirituelle. Il est plus egoiste et orgueilleux qu'un homme vivant dans le monde.

Notre nature inferieure resiste et refuse a se laisser transformer.

Il est inutile qu'un Aspirant reste aupres d'un Guru pendant des annees s'il ne veut pas se reformer.

La desobeissance et l'indiscipline sont aussi de rands obstacles. La fatuite empeche toute obeissance, car le "Moi" ne peut etre annihile que par l'obeissance, l'humilite et l'amour. L'Aspirant a ses idees a lui, ses caprices, ses fantaisies et ses desirs. Il vit a sa facon. Il promet d'etre obeissant et d'observer la discipline qui lui est demandee, mais il ne tient pas ses promesses.

Il trouve des fautes a son Guru, et meme en imagine d'autres. C'est de la folie ! Comment peut-il s'ameliorer ?

L'aide du Guru n'est effective que si l'Aspirant est sincere.

Un Aspirant qui est sournois, menteur et hypocrite ne peut pas recevoir l'aide de Dieu. Il travaille pour conserver sa situation, pour satisfaire ses desirs et pour excuser ses passions. Il obscurcit son intellience et sa conscience.

Il est impossible de rendre meilleur un Aspirant qui se refuse a reconnaitre ses fautes. Il discute sans cesse, cherchant a se justifier par tous les moyens.

Les yeux et le coeur de l'Aspirant sont fermes a toute lumiere tant qu'il continue a avoir de l'amour-proper, de l'opiniatrete et de la paresse. Personne ne peut l'aider.

L'etre humain doit aspirer a une nouvelle vie, et s'abandonner a l'ideal qu'elle represente. Alors seulement se manifeste la Lumiere, et le Guru peut aider le Disciple.

Un Aspirant qui est obstine, imperieux et volontaire pense et agit a sa facon. Il n'ecoute pas le Guru. Il est pris au piege de son "Moi." Il ne peut pas escalader les sommets du Yoga.

Si un Aspirant qui est arrogant, vain et hypocrite dit qu'il medite 2 heures par jour, n'en croyez rien. Il se trompe lui-meme, mais il ne trompe pas les autres.

Obeissez au MAITRE. Suivez ses conseils. Soyez sincere, calme, humble, devot et discipline. Vous realiserez Dieu. Que Dieu vous benisse, vous, enfants de la Verite !

Le Swetaswatara Upanishad nous dit: "La Verite des Upanishad est revelee a celui qui adore Dieu de tout son coeur, et qui adore aussi le Guru comme son representant."

German *By Swami Sivananda*

Universal Prayer

(Translated by Sri Narayan W. Saraf, Hamburg, Germany)

Du bist, O Herr, der Schoepfer dieses Universums. Du bist der Beschuetzer dieser Welt. Du bist in der Graspflanze und in der Rose. Du bist in der Sonne und in den Sternen. Gegruesst seist Du, O Vernichter des Kreislaufs von Geburt und Tod. Gegruesst seist Du, O Spender von Gluecksseligkeit und Unsterblichkeit!

Gnadenvoller Gott, lass mich frei werden von den Banden des Todes! Lass mich nie wieder meine unsterbliche Natur vergessen! Lass mich faehig werden, in allen Wesen Dich zu erkennen und zu schauen! Hilf mir, zu dem hoechsten Sitz Brahmans zu gelangen! Lass mich frei werden von Unreinheit und Suende und meine wahre, wesentliche Natur erkennen!

Verehrung dem Hoechsten Wesen, das in den Herzen aller Geschoepfe wohnt, das in Feuer und Wasser, in Pflanzen, Kraeutern und Baeumen lebt und das das ganze Universum durchdrungen hat.

Ich neige mich vor Dir, O Geheimnis der Geheimnisse! Ich neige mich vor Dir, der Du in allen Herzen wohnst! Ich neige mich vor Dir, O Stiller Zeuge aller Taetigkeiten des Geistes. Ich neige mich vor Dir, O Innerer Herrscher aller Wesen, der die Dinge dieses Universums durchdringt und durchweht und durchleuchtet.

Gegruesst seist Du, der Hoechste Herr! Du bist ohne Angang und ohne Ende. Du bist die Blume. Du bist die Biene. Du bist die Frau. Du bist der Mann. Du bist das Meer. Du bist die Woge. Du bist der Greis, der am Stabe wankt. Du bist der Heilige und auch der Suender.

Du bist Goettliches Licht. Du bist das Licht der Erkenntnis. Du bannst die Finsternis. Du bist der Hoechste Guru. Du bist jenseits jeglicher Beschraenkung. Du bist die Ueber-Seele. Du bist das Selbst dieses Universums.

Du bist Selbstleuchtend, ohne Teile, ohne Tun, ohne Glieder, ohne jeden Makel oder Fehler, ohne Geburt und Tod. Du bist unsere Vater, Mutter, Bruder, Freund, Verwandter, Guru und unsere einzige Zuflucht. Du bist die Verkoerperung von Frieden, Gluecksseligkeit, Erkenntnis, Kraft, Staerke und Schoenheit.

O Allbarmherziger Herr, durch Deine Gnade lass mich die Wahrheit verwirklichen. Lass mich erhabene Gedanken unterhalten. Hilf mir, mich als das Goettliche Licht zu verwirklichen. Lass mich der Menschheit dienen mit Atma Bhav und frei werden von Gier, Begehren, Selbstsucht, Eifersucht, Hass. Lass mich das eine trostspendende unsterbliche Selbst in allen Wesen erblicken und Brahman mit reiner Einsicht verwirklichen.

Moege jenes Licht der Lichter mich immer fuehren und meinen Geist von allen unreinheiten befreien! Moege Es mich erleuchten und mir Kraft, Mut und Staerke verleihen! Moege Es den Schleier der Unwissenheit im Geist aufloesen und alle Hindernisse auf dem geistigen Pfade beseitigen! Moege Es mein Leben gluecklich und fruchtbar machen! Ich neige mich vor Dir, O Herr der Herren, O Gott der Goetter, O Deva der Devas, dem Brahman der Upanishaden, dem Urheber Mayas und Ishwaras, der Hoechsten Bruecke zur Unsterblichkeit!

OM SHANTI! OM SHANTI! OM SHANTI!

Spanish

El Sivananda, Apostol y Libertador

(Yogi Maya-Krishnananda, Tegucigalpa, Honduras)

Desde hace muchos anos la conciencia mundial viene conmoviendose con fervoroso anhelo frente a la luminosa personalidad del Swami Sivananda Saraswati Maharaj; justamente proclamado y consagrado como el Maharshi (Gran Sabio) de la India contemporanea y Apostol sublime de las grandes enunciaciones espirituales en estos dias de sorprendentes conquistas cientificas, economicas y culturales.

Maestro insigne en todas las conjugaciones espirituales, el Swamiji Bendito viene a estructurar al traves de su luminoso apostolado, la nueva ruta por seguir en este momento supremo en que las bajas pasiones de la humanidad parecen conducirla precipitadamente a formar parte de algun sub-reino animal bajo el signo siniestro de los Cuatro Jinetes del Apocalipsis.

Tragedia que se vislumbra entre el rojo vivo de las hecatombes humanas en todos los horizontes mundiales, unida al acongojante augurio que nos ofrecen la Bomba Atomica, la de Hidrogeno y la diversidad de armas termo-nucleares que tienen en su poder, como una expression tetrica de destruccion, algunos especuladores demoniacos de la sangre humana que en nada reparan por satisfacer su sed insaseable de conquista, voracidad y usurpaciones.

Entre este ruido estridente que surge de esas oscuras cavernas donde se expresan las pasiones mas putridas, se contempla en el firmamento espiritual del mundo el aura luminosa que se desprende del nombre santo de SIVANANDA—todo el nimbado de divinidad y gloria—como una expresion superlativa que sintetiza las mas grandes ensenanzas de reformas y orientaciones morales y religiosas en este tiempo prenado de tragedia y de incertidumbre.

Analizer la inmensa personalidad del Swami Sivananda es una tarea demasiado extensa para abarcarla en este corto articulo; sin embargo, podemos decir como titulo informativo que en el mundo profano ejercio la noble profesion de medico y Cirujano, habiendose graduado en el Colegio Medico de Tanjore, India. Como consecuencia de su absoluta dedicacion, diciplina y bondad obtuvo con altos honores el titulo de M.B. C.M., no sin antes haberse distinguido como uno de los mejores alumnos de su tiempo en ese prominente centro cientifico.

Vino al mundo el 8 de septiembre de 1887, habiendolo depositado Dios en el seno de una honorable y legendaria familia ortodoxa Vadama Brahmica en la bella Aldea de Pattamadai sobre las riveras del Rio Tambaraparani en el Distrito de Tirunelveli en la India del Sur. En esa tierra prolifica en vibraciones de divina alcurnia que ha producido soles refulgentes en el indice espiritual del mundo, tal como Shankara, Ramana, Rajaji, Ramakrishna, Patanjali, *etc., etc.*

El Dr. Kuppuswamy Iyer es recordado con carino y gratitud por innumerables asiaticos en la Malaya y otros puntos, a quienes presto su noble y generoso servicios en aquellos dias de actividad profesional antes que el tomara la suprema determinacion de ingresar por Dispensacion Divina a la Sagrada Orden de la Sannyasa, y dentro de la cual fue consagrado en Junio de 1924 por Su Santidad, el Swami Viswananda Saraswati del Monasterio Sringeri de Sri Sankaracharya. De esta manera quedo definitivamente establecido en la Orden Adhi Sankaracharya prebia las estrictas diciplinas y liturgias que exige una consagracion de tal naturaleza. Es interesante advertir que, igual al admirado Swami Vivekananda, precursor en el siglo pasado le las ensenanzas introductivas a la Filosofia Vedanta en America, el Swami Sivananda es tambien un Kevala Advaitino.

Admirable y profundo pensador; autor de mas

300 obras, llega su nombre desde los Hima-
as a la America Hispana en estos instantes de
goja y suspicacia mundiales como un heraldo
los mandatos Omnisapientes de nuestro Dios
lopoderoso. Enarbolando los pendones que in-
an la restauracion de los valores espirituales,
a en su corazon una anfora divinizada donde
quema perpetuamente un fuego que se consume
Amor hacia todos los seres vivientes.

El Swami Adorable se perfila sin lugar a
la como un autentico Avatar de la Edad Ato-
ca. 'Predica y Ejemplariza'....No es uno de
tos pseudos Guias Espirituales que han hecho
las fibras animicas del hombre un centro de
nercialismo y especulacion; ni es, mucho menos,
o de aquellos charlatanes ensoberbecidos que
ce tiempo vienen explotando en el Continente
nericano el horizonte espiritual; proclamando
sos y extravagantes mesianismos y adornandose
nerecidamente con titulos extractados de los
naculos Misticos de la India y del Tibet.

El Mahaguru Sivananda, en su humilde gran-
za, ha demostrado con hechos elocuentes su
ombrosa estatura espiritual en sus obras filoso-
as; poeticas; cientificas y sociales que repre-
ntan la mas expresiva manifestacion de la Divina
spiracion que le alienta en la marcha incontenie-
e de su Divina Mision. Algunas de ellas ya han
lo traducidas al castellano y otras estan en via
traduccion a fin de que el mundo hispano-ame-
cano pueda saborear el nectar que se derrama
l espiritu divino del Swamiji Bendito, que vive
ra amar y servir a sus semejantes; ensenando
s senderos de la superacion espiritual y acercan-
los al Tabernaculo Inmortal dela inefable Kai-
lya.

Sus fundaciones academicas; filantropicas;
rtisticas; industriales y patrioticas alla en la
ndia, estan expresando continuamente la lumi-
osidad de su Evangelio en todo el mundo, en
onde cuenta con milliones de adeptos que siguen
on sincera devocion la linea suprema que les ha
azado a fin de lograrle a los pueblos sedientos
e Pa y de Justicia, un Solo Dios—Una Sola Religion y una Sola Humanidad.

Si el recordado Swami Vivekananda (Narendra Dutt en la vida profana), fue calificado en su tiempo como el Monje Patriota, debido a la vigorosa influencia que sus obras ejercieron en la conciencia del patriotismo Hindu encarnado en la lucha gigante que encabezara el Mahatma Gandhi, a nuestro Venerado Swamiji bien se le puede proclamar sin restricciones de ninguna naturaleza como el Monje Libertador.

Ilustre decendiente de un linaje bienaventurado de Sabios y de Santos, nuestro amantisimo Bhagavan Swami Sivananda, ha venido a saturar a la humanidad con un inigualable Mensaje de Paz, Amor y Libertad; abriendo surcos de regeneracion moral; trazando rutas hacia las elevadas cimas del pensamiento; purificando los corazones y expresando la mas preclara reforma espiritual que ha conocido el presente siglo.

Basta compenetrarse, aunque en forma fugaz, del los siguientes pensamientos reguladores de su esplendoroso ideario para apreciar el fondo y extension de la Santa Personalidad de nuestro Venerable y Amantisimo Maestro. Dice el...."*Levantar al caido, guiar a los ciegos, compartir con otros los que tengo, llevar el consuelo a los afligidos y alentar a los que sufren. Mantener perfecta fe en Dios, amar al projimo como a si mismo, amar a Dios con todo mi corazon y alma, proteger las vacas, animales, mujeres y ninos, estas son mis ideas y mis miras.*"

Hoy, fecha de su encarnacion terrenal, se levantan los corazones en los cinco continentes del mundo de todos sus devotos, pidiendo en sus oraciones al Dios Omnipotente y Bueno que derrame sus bendiciones sobre la santa personalidad humana de este insigne Maestro de Maestros, quien ha proclamado con grito gigante el cuadrangulo perfecto de la Liberacion: SERVIR....AMAR....MEDITAR y REALIZAR, como el talisman misterioso que abre la senda inmortal que conduce a la conquista definitiva de Moksha, o sea la Liberacion Eterna del Alma unificada al Padre Bienamado!

Que dios bendiga a nuestro Maestro Adorable y le prolonge por muchisimos anos mas su preciosa existencia para que continue deseminando en el mundo entero la magia subyugante de su verbo divino, y logre entronizar mas y mas en todos los espiritus su doctrina suprema que est inspirada en la cimentacion de la genuina frater nidad humana al traves de Dios, sobre la solid estratificacion de Dignidad y Honor.

OM NAMO BHAGAVATE SIVANANDAYA !

Danish *

By Swami Sivanand

Garland of Instructions

(Translated by the Sivananda School of Yoga, Copenhagen)

190. Viden er den hojeste Sogen

191. Dine Tanker spiller enmeget vigtig Rolle i dit Liv.

192. Man bevaeger sig ikke uden et Formaal.

193. Livet er et Lynglimt af Aandetraet.

194. Hele Menneskeheden er eet i Substans.

195. PRANA eller Energi er den drivende Kraft i Verden.

196. Evighed er stedsevarende Uforanderlighed.

197. Intet materialistisk Foretagende kan bringe endeligt godt.

198. Aandelighed har Uselviskhed som din vitale Styrke.

199. Verdens presserende Behov er ideelle Maend og Kvinder.

200. Bliv ikke vildfort af de daemoniske Kraefter Ondskab og Had.

201. ATMAN er forklaret som SHANTA eller DEN STEEDSE FREDFYLDTE.

202. Spred Fredens Evangelium overalt.

203. Aegteskab er den storste Traeldom.

204. Fred kendetegner en Helgen eller en YOGI.

205. Virkelig indre Fred er uafhaengig af ydre Betingelser.

206. Virkelig Kultur er Opnaaelsen af Selvvirkeliggorelse.

207. Den kulturelle Integritet af Masserne gor en Nation stor.

208. Indiens Kultur har Rod i evig Vaerdier

209. Tidens Gang har ikke formindsket Glansen af indisk Kultur.

210. Hin hojeste Livskilde er GUD.

211. Vejen til GUD er gennem Hjertet.

212. At definere GUD er at benaegte HAM

213. GUD er Livets eneste Trost.

214. Der er intet, som nojagtigt kan sam mendlignes med GUD.

215. Guds skonhed er Kaerligher, og HAN Kaerlighed er hojeste Skonhed.

216. Religion er intet andet end Kaerlighe til GUD.

217. Religion fremmer universelt Broderskab

218. Det er forkert at patvinge kun een Religion paa hele Menneskeheden.

219. Essensen af Religionsdyrkelse er guddo mmelig Oplevelse.

220. Religion forstaas bedre, naar den udove mere og mere.

221. Hvor der ingen DHARMA er, er der ingen Lykke.

222. Intet uden DHARMA kan frelse dig.

223. Retten maa altid triumfere til sidst.

224. Moralitet er porten til Religion.

225. Godhed er Vejen til sand Likke.

226. Et venligt Ord sagt til et lidende Menneske er Barmhjertighed.

227. Smerte er Resultatet af Synd. Lykke er Belonningen for Dyd.

228. God Opforsel er Aarsagen til Lykke.

229. Opdragelse er Roden. Kultur er Blomsten. Visdom er Frugten.

230. Opdragelse maa baseres paa sund Livsfilosofi.

231. Et tomt Sind er Djaevelens Vaerksted.

**Swami Sivananda's sayings in Danish are published in Sept., and Dec., 1958, and Jan., Feb., March., and July, 1959, issues of "The Divine Life.."*

lonesian

By Swami Sivananda

Sivananda Lahari

(Translated by the Indonesian Divine Life Society)

Mementingkan diri sendiri adalah perbuatan sa jang paling besar. Ini memaksa hati, memikan seorang dari sesamanja, membuat ia mendi seorang serakah. Inilah akarnja segala burukan dan penderitaan. Hant jurkanlah sifat mementingkan diri sendiri dengan pengabdian g tak mementingkan diri, djuga den gan kermawanan, kemurahan hati dan Tjintakasih.

Djangan bitjara buruk tentang orang lain, ga djangan dengarkan keburukannja crang n. Djangan dengarkan seorang bitjara memrukan pribadi orang lain.

Kekuatan jalah hidup. Kelemahan jalah mati. hirkanlah tenaga Kehikmatan Djiwa Sutji. nt jurkanlah kelemahan dengan menjamakan imu dengan Djiwa Agung, sumber untuk segala kuatan dan tenaga.

Tidak akan dapat tenaga, tanpa penderitaan. Tak akan dapat kemadjuan, tanpa pengorbanan. Perkembangkanlah Kesabaran, Ketetapan hati dan sifat Pengorbanan diri, sebanjak-banjak mungkin.

Kalau makan dan minum, hendaknja jang sedang sadja. Latihlah sifat penahanan diri. Berbaktilah kepada TUHAN. Djangan melukai siapa, sadja, dalam pikiran, kata dan perbuatan. Tinggallah dalam kesunjian. Berenung. Tanja: "Siapa aku ini?" Bermeditasi. Semua ini adalah pengadjaran orang Wali dan jang sudah awas.

Lakukan Tjinta-kasih jang besih dan jang tak mementingkan diri sendiri, dalam penghidupanmu, hari. Peluklah semnu machluk hidup. Hantjurkan segala sifat kebentjian. Memperluaslah hatimu. Ini benar adalah Kebudajaan atau peradaban.

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lian

By Swami Sivananda

SPIRITUAL SAYINGS

(Translated by 'Alba Spirituale,' Rome)

La mente puo redere schiavo l'uomo o liberlo.

Questo universo e tutti gli oggetti hanno il ro substrato nella mente. La mente e un fascio memorie di ieri e dell'altro ieri.

E sono le azioni della mente che creano il arma.

Una mente vuota e l'officina del male. Percio eni la mente occupata, e pulita da pensieri negari. Purifica la tua mente con disciplina. Fa della a mente un amico. La tua piu grande vittoria la silenziosa conquista della tua mente.

Il pensiero decide il futuro. Il pensiero e la piu sottile manifestazione dell'essere, piu sottile dell'etere e dell'energia. I tuoi pensieri giocano una parte importantissima nella tua vita. Il tuo credo determina la tua condotta; il tuo pensiero determina il tuo carattere.

Se vuoi camminare rapidamente sul sentiero dello spirito, bada ad ogni tuo pensiero. Ogni tuo pensiero deve avere un fine definito.

Ogni specie di pensieri vanno e vengono nella tua mente. Il controllarli e Yoga.

La bonta e la via per la vera felicita. Ne la ricchezza ne la posizione sociale possono assicurarti la felicita.

La felicita e solo dentro te stesso.

IMPORTANT NOTICES

1. As we have already notified on previous occasions, we once again wish to draw the attention of the readers that currency notes on no account should be enclosed with letters, when donations or subscriptions are sent to any of the departments of the Divine Life Society or to Sri Swami Sivananda. The money sent thus is not only confiscated by the postal authorities, when detected, but it is illegal to do so. Donations should be sent by cheques or bank drafts or money order, and if the amount happens to be small, it may be sent in the form of International Postal Coupon, or British Postal Order, if the sender resides abroad, or by money order, if in India.

2. We have tried to include as many of the appropriate contributions sent for the Birthday Souvenir Issue of *The Divine Life* as space would permit. Those pertinent contributions that have been left out will be included, in due course, in the forthcoming publication entitled *Rajarshi Sivananda.*

3. Subscribers to *The Divine Life* and members of the Divine Life Society, when communicating with the respective departments, should always quote their subscription or membership numbers. Change of address will not be effected unless it is meant for a duration of more than six months.

4. As it is a customary practice of the Divine Life Society to send to its regular donors or others specially associated with Sri Swami Sivananda, a free copy of *The Divine Life,* and as some of them also subscribe to the journal, it is possible that there might be some who receive double copies of the same. We request them to notify the Manager, *The Divine Life* Department, quoting both their enrolment numbers (given on the wrapper of their copies), advising to cancel the duplicate entree.

Secretary, Divine Life Society, P.O. Sivanandanagar, Rishikesh, U.P.

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Sri Sivananda Margarita, "Synthese Universelle," Trogen, App., Switzerland.

TWELFTH ALL-INDIA DIVINE LIFE CONFERENCE

The 12th All-India Divine Life Conference will be held at Mercara, Coorg, on 26th and 27th December. The organizer of the Conference is General K.M. Cariappa, who is also the President of the local Branch of the Divine Life Society. The following is the outline of the programme: 24th and 25th—Delegates arrive; 26th and 27th—Conference proceedings; 28th—Visit to Tala Cauvery, the source of the river Cauvery; 29th—Disperse.

Secretary, Divine Life Society.

40TH ALL-INDIA YOGA-VEDANTA CONFERENCE

The 40th All-India Yoga-Vedanta Conference and the Sadhana Weekend will be held at Sivanandanagar from 7th to 10th October, simultaneously with the Navaratri celebrations, when the 23rd and the 21st sessions of the All-World Religions and the Sadhus Federations, respectively, will also meet. All spiritual seekers are welcome to participate in the programme given below, after having informed the Secretary of the Divine Life Society. Voluntary contributions for conducting the Conference will be thankfully accepted by the Secretary.

COMMON FEATURES

4.30 a.m. to 6.00 a.m.	Common prayers, Japa and meditation.
6.30 a.m. to 6.45 a.m.	Asana class.
9.00 a.m. to 11.00 a.m.	Devi Puja and Havana.
7.30 p.m. to 10.30 p.m.	Satsanga : Discourses on general spiritual topics and also pertaining to Durga Puja, special music performances, Sankirtan, Bhajan, and concluding worship.

7th OCTOBER, WEDNESDAY

7.00 a.m. to 7.30 a.m.	Prabhat Pheri.
9.00 a.m. to 11.00 a.m.	Gita Swadhyaya, and lectures on the philosophy and teachings of the *Bhagavad Gita.*
3.30 p.m. to 4.00 p.m.	Mantra-writing.
4.00 p.m. to 6.00 p.m.	Lectures on the common ideals of spiritual life, and the practical aspects of Sadhana.

8th OCTOBER, THURSDAY

9.00 a.m. to 11.00 a.m.	Lectures on Bhakti Yoga and spiritual experiences.
3.30 p.m. to 4.00 p.m.	Mantra-writing competition.
4.00 p.m. to 6.00 p.m.	The 21st session of the Sadhus Federation; lectures on Karma Yoga.

9th OCTOBER, FRIDAY

9.00 a.m. to 11.00 a.m.	Lectures on Raja Yoga and the principles of ethics.
3.30 p.m. to 5.30 p.m.	The 23rd session of the All-World Religions Federation; lectures on religion and philosophy.
5.30 p.m. to 6.00 p.m.	Ganga Puja and Arati.

10th OCTOBER, SATURDAY

9.00 a.m. to 11.00 a.m.	Saraswati Puja, and Satsanga.
3.30 p.m. to 6.00 p.m.	Lectures on Jnana Yoga, and the Yoga of Synthesis.

Secretary, Divine Life Society.

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Regd. No. A-9

73RD BIRTHDAY
SOUVENIR

OF HIS HOLINES
SWAMI SIVANAND